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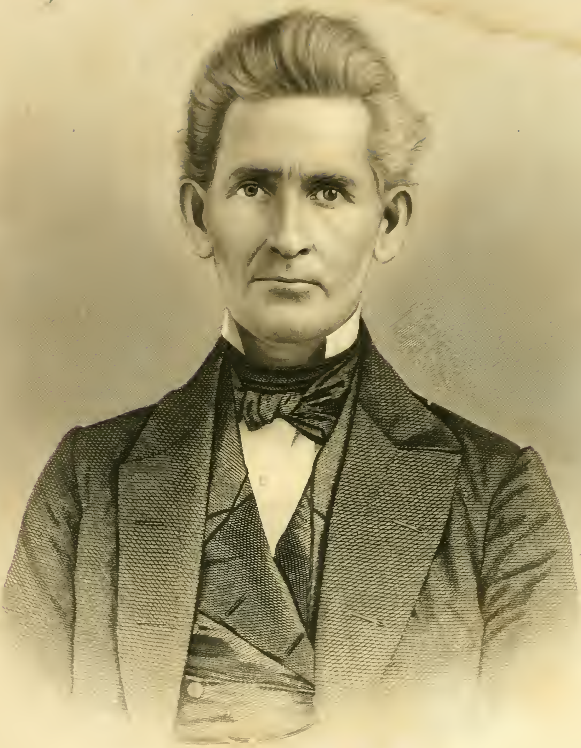

Yours Respectfully
Isaac N. Walter

MEMOIR

OF

ELD. ISAAC N. WALTER.

By. A. L. McKINNEY.

CINCINNATI:
PUBLISHED BY RICKEY, MALLORY & WEBB.
1859.

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NO. 111 MAIN STREET, CINCINNATI, O.

PREFACE.

A GOOD book is like a good, living companion. As the one improves the heart and judgment, quickens the energies of the soul, gives strength to the higher aspirations that glow within the inner life, imparts courage to grapple with opposing powers, come from whence they may, so does the other. No one can separate from an interview with a clear-headed and true-hearted man whose all-sidedness takes in heaven and earth, without feeling his purposes to be a *full man* himself, firmer; nor can one arise from the study of a good book, which takes in heaven and earth, that is, God, Christ and humanity, without being better in head and heart. And especially is this true of one that gives the struggles, the noble deeds, the victories of a generous mind on the moral and spiritual battlefields of life. To accomplish this is the purpose of this volume. It gives the memoir of a man and a minister, whose voice, in its earnest pleadings for the world's salvation, has been heard by multiplied thousands, and whose name is known to many thousands more. To the Christian Church he has endeared himself by his candid and fearless defense of her liberal, religious sentiments, and by the self-sacrificing zeal with which he worked to give the free, unmixed truth of Heaven to the human race.

The writer has aimed to give the life, labors and principles of Eld. WALTER, by drawing largely from his own writings and in his own peculiar style; presenting him in his own marked individuality. And having now discharged, to the best of his ability, the duty he owed to the memory of the departed and to his family, he sends forth this volume; hoping that the sentiments, faith and example of one, who was born and reared up in the Western frontiers, yet worked his own way up, by his own indomitable energy and integrity, till not only large congregations in the country and in the rural villages, but immense assemblies in the larger cities, were thrilled with his eloquence, may lead others to make like efforts and gain similar achievements.

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MEMOIR.

CHAPTER I.

BIRTH, ANCESTRY AND CHILDHOOD.

Fifty-two years ago, and the ancient, majestic forests, that belted Ohio's sleeping lake on the north and lined the margin of her beautiful rivers, flowing, like webs of silver, through her territory and washing her southern boundary, were, in a measure, unbroken. The council-fire of the Indian was still smouldering, and his fierce war-cry still quivered in the air. His hatchet and knife were buried only to be exhumed a few years later, and wielded with a fierceness bordering on frenzy, within her own territory, as well as that, that now forms a sister State. The steamer, that plows the rivers and lakes of the west, as elsewhere, and the "Iron Horse," darting through field and forest, village and city, whose shrill whistle arrests the jostling multitude by day and disturbs their slumbers by night, were yet to be developed by the ever-working and onward-moving powers of the intellect. Cincinnati, "the Queen City of the West," to say nothing of other cities where then the wolf and the panther made their lairs, now numbering her one hundred and seventy-five thousand souls, was then a village, with but little over one thousand inhabitants. The stalwart pioneers, braving the toils, privations and dangers of a border life, had penetrated the forest, a distance of a hundred miles or more, north of the Ohio River, selecting for themselves situations for their future homes; and had there pitched their tents or built their cabins of logs. True, these were comparatively few. The sound of the axe, as swung by the strong arm of the bold emigrant, did not answer to its fellow; for often miles of venerable woods intervened; and the sound of the forest oak, as it fell before the woodman's stroke, died away in echo in the midst of the wilds. School-houses were few—very few; and colleges were not. But if these were not—if the hardy, bold pioneers, with their wives, sons and daughters, were deprived of schools and colleges—they possessed other advantages; not equal indeed, but by no means to be slighted. Nature, in her sublime, symmetrical freedom, was their school-house and teacher; and that she has graduated some of the finest types of true manhood will not be questioned. If they wanted the polish of the school and the college and the refinement of the drawing-room, which, by the way, are in some cases exceedingly superficial, they possessed a candid, frank cordiality of welcome, that soon unlaced your strait-jacket and flung it aside as a useless, extraneous appendage. If they wanted in fineness of thought and richness of expression, which but few can attain without the aid of schools and colleges, they possessed often originality, strength and independence of thought and candor of expression, that would have done honor to the halls of legislation. Wrestling with the dangers and privations of a frontier life, which those did that led the way of emigration to our rich western world, gave a bold, manly, acute type of mind, that took in a wider range of solid thought than some are disposed to award it. It is said, that a single brick wall, in our larger cities, keeps families entire strangers for months or years, and not unfrequently for a lifetime. Not so with the dwellers in the new and uncultivated region. Though miles of unbroken forest, inhabited by wild beasts and threaded by the wily, lurking Indian, lie between, they know and welcome each other as neighbors. These noble types of manhood are emphatically the engineers of the highway of nations; rounding off the toils by subduing the wild and rugged, and leveling up advantages; thus preparing the way for the westward march of empire.

Surrounded by all the conditions of a home in the frontiers of the fertile, yet wilderness, lands of the west, the subject of this memoir, Eld. Isaac N. Walter, was born, January 27, 1805, in what is now Highland county, Ohio.

Of his more remote ancestors, there are but few fragmentary chronicles; sufficient, however, to point us to Old England as the land of their birth and home of their childhood; from which his paternal great grandfather, with two brothers, emigrated to the New World in an early day, and settled in Philadelphia. Here his paternal grandfather, John Walter, was born, February 5, 1727, and after having reached the years of manhood, emigrated to Chester county, Pennsylvania, at what precise time is not now known. Here John Walter, jr., the father of Eld. Walter, was born, September 4, 1758, and continued to reside till about the year 1784 or '85, when he sought himself a home in Grayson county, Virginia.

The family of John Walter, sen., consisted of one daughter and four sons, whose births are respectively thus: Martha Walter, jr., was born February 26, 1753; William Walter, was born December 19, 1754; John Walter, jr., the date of whose birth is already given; Joseph Walter, was born November 22, 1762; James Walter, was born February 20, 1765. William, John, and Joseph took an active part in the American struggle for freedom, and distinguished themselves for their coolness, address, courage and unswerving integrity in the midst of the darkest trials and most appalling dangers. Joseph, the younger of the three, lost his life by accident, while attached to a baggage train.

One or two facts connected with Eld. Walter's ancestry, are altogether worthy of note. They were remarkable for their longevity, several of them attaining the advanced age of fourscore years, and some of them reaching the good old age of fourscore and ten; his grandsire passed away with the footprints of eighty-nine years and one month upon his brow, retaining to the last a firm step, erect carriage, and intellect but little impaired.

Their physical energy and powers of endurance were no less marked; and combined with these were strong native intellect, a high tone of moral feeling, a calm, peaceable disposition, and an inflexible veracity—the true qualities of earth's noblemen. Anecdotes, illustrating these traits of character, might be given, but limited space will not permit.

Shortly after the close of the war of American Independence, about the year 1784 or '85, John Walter, Jr., the Elder's father, located in Grayson county, Va., and in the year 1790, he became acquainted with Mrs. Mary Alsop, then a widow, a lady of excellent connections and standing, whom he married in 1791. Soon after his marriage, he removed to Guilford county, North Carolina, where he continued to reside, being in the mercantile business, till about the close of the year 1795, when he removed back again to Grayson county, Va. Here, he purchased property, erected a mill, and also an iron foundery, and continued to reside until he emigrated to the west, in 1797. Thus early we find Eld. Walter's parents selecting themselves a home in the Territory of Ohio: they settled on Lee's Creek, in what is now Highland county. They were forced to live in an Indian camp for a number of weeks, before it was possible to procure any better shelter. They were among the number of those that bade adieu to the society, the social enjoyments and the dear homes of their earlier associations, that often give to life its sunny memory, and sought a dwelling-place in the unbroken wilderness of the west.

It will be almost impossible to give to the present generation, anything like an adequate conception of the solitary loneliness that reigned in this then wilderness realm. It was terribly sublime. None but bold hearts and iron wills were sufficient to grapple with and endure the hardships, dangers and solitude, that gathered thick around them, and finally stand beyond them victors. Yet there were those that did, and among them, the parents of Walter.

Some idea may be formed of the energy and fearlessness of spirit requisite to endure the privation and perils, the then necessary incidents of a pioneer's life, when we are informed that the nearest neighbor was not unfrequently from twenty to sixty miles distant. A single historical extract, setting forth the paucity of white inhabitants in the "Northwestern Territory," at the time referred to in this chapter, so as to present the energetic, heroic spirit of the first settlers, may not be uninteresting to the reader.

" In the year 1796," the one preceding that in which Mr. Walter and wife emigrated to the Territory of Ohio, " Wayne county was established, including all the northwestern part of Ohio, a large tract in the northeastern part of Indiana, and the whole Territory of Michigan; also part of Illinois and Wisconsin, bringing within its borders Ohio City, Chicago, Sault St. Marys, Mackinaw," etc. A pretty large area of territory for one county. " Before the end of the year 1798," continues the historian, " the Northwest Territory contained a population of five thousand free male inhabitants, of full age."*

It will be remembered by the intelligent reader, that the "Northwest Territory" includes all the lands lying in the northwest, then owned by the United States Government, from which many of our western States have been formed, and in all this vast region, an area of over two hundred thousand square miles, in the year 1798, only five thousand male inhabitants of "full age," are numbered. This will give some idea, though very limited, of the utter loneliness, as far at least as civilized habitations were concerned, and silent grandeur of the ancient woods, girdled farther west and northwest by the far reaching prairies; and may also give some conception of the noble daring, self-reliant spirit of those men and women, who made the first footprints of civilization in the western wilderness of natural wealth, surrounded, as they were, with the most trying dangers and difficulties by day and by night.

Mr. John Walter, jr., and wife, when they settled on Lee's Creek, in what is now Highland county, living in their Indian camp for many weeks, had for their nearest neighbors the inhabitants of Chillicothe, thirty-three miles on the east, and of Cincinnati, sixty miles on the west. And the supply of friendly faces at these points, must have been very meager, since Cincinnati in 1800, three years later, numbered only seven hundred and fifty inhabitants.

That Eld. Walter had a line of ancestry, of which any one might justly be proud, is quite apparent. Manly and generous to a fault; fearless and self-possessed in danger; protective and forgiving toward the weak, the unfortunate and the erring; sympathetic and kind toward the afflicted; possessing that all-sidedness of spirit, as well as strength of purpose, that gladly saw, cheerfully welcomed and promptly performed duty at every possible point; they commanded the respect and esteem of all who knew them; and those with whom they were most intimately associated and who knew them best, loved them most.

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* Howe's Historical Collections of Ohio, pp. 15 and 518.

His mother, Mrs. Mary Walter, whose maiden name was Moore, was one of those choice, blessed gifts of Heaven, dispensing the sunlight of strength and gladness to the hearts and homes of others, possessing a strong, active intellect well stored with useful, practical knowledge, a warm, generous heart and a will that yielded not to the most trying difficulties. She was a woman of marked individuality; clear in her apprehension of things; studied in her plans, energetic and firm in their execution. She was well versed in some branches of the medical profession, and commanded an extensive practice. In her skill hundreds reposed the most implicit confidence, and not one, so far as is known, ever had need to regret their trust. And yet with all these strong points of character, that some suppose belong of birthright, and exclusively to the sterner sex, she was kind, gentle, affectionate and truly domestic in all her feelings. And often did Eld. Walter refer to his mother, in his home circle and in the midst of confidential friends, in the most endearing language; calling up her words of wisdom and deeds of generous nobleness, exhibited in cheerful obedience to her self-sacrificing duty that lives green and untouched by the frosts of years in his memory. "I remember full well," says he, "her mild and expressive countenance, her speaking eye, her gentle yet firm words of instruction, while her hand was kindly resting on my young head. And in later years, she relaxed not her watchful care; but threw around me the shield of good counsel, and encouraged me in the hour of severe trial and discouragement. I shall never forget her, nor cease to feel her influence urging me on in the holy duties of life. Other things may fade from my memory, she never."

None can doubt but that the affectionate and good instruction and faithful compliance with duty, that were the accompaniments of her life, remembered by him, were good angels of thought connecting the past with the present, and giving him strength in the conflicts of life.

That Eld. Walter shared largely of his mother's type of mind, will appear in the progress of this memoir.

His father did not possess in a less degree distinct individuality, though of a different class in some respects, from Mrs. Walter. Over himself he had the most perfect control. Nothing could disturb his balance of mind or ruffle his even flow of spirit. An incident occurred in Virginia, previous to his moving west, that illustrates forcibly his self-control. After locating in Virginia, erecting his mills and iron foundery, business increased rapidly; and everything bespoke quite an extensive and lucrative trade. But in the year 1796, a sad reverse of fortune, as we are wont to call it, came, that reft him completely of his entire mill and foundery property. The occasion of his loss of property was this: In the summer of that year the stream of water, Read Island River, on which his mills were erected, became so swollen, that almost the entire country was inundated. Mr. Walter, on arising one morning during the freshet, after his night's rest, found his mills and foundery swept away by the flood; scarcely a vestige left; even the anvil blocks, belonging to the foundery, were lifted from their places and borne away by the rushing waters. He thus saw himself in one night, dragged from a competence to poverty. But few men under such circumstances could have commanded their feelings, and held an even balance of mind; and yet Mr. Walter did. Not a shade of disaffection crossed his brow; nor murmur or complaint escaped his lips. No repining or despondency tugged at his heart or led him to moody silence. His wife often remarked, that he did not lose a single hour of his ordinary sleep or rest, in consequence of the loss of his entire property. Some might attribute this to a kind of stoicism or a stolid indifference; but not so. It was the result of a strong, well-adjusted and well-disciplined mind, that disposed him to meet the reverses of life with true, heroic courage. He was in many respects a remarkable man. A smile seldom crossed his face; and yet he was social in his habits of life; pleasant and cheerful in conversation, and very seldom permitted a harsh word to any one, to fall from his tongue.

Religiously, Eld. Walter's parents were Friends or Quakers, as they are usually denominated. His father was not what might be regarded a full member of that society; still all his religious predilections were in that direction, having been born and educated in that church. His mother, however, was a full member; adhering closely to all the peculiarities of that "household of faith," until some years after her son entered the ministry, when she became a member of the Christian Church in Dublin, Ohio, and was baptized by Eld. Daniel Long.

This much we regarded as justly due Eld. Walter's ancestors, in consideration of their own meritorious worth, and in view of the relation of parents and guardians of his infancy, childhood and youth they sustained to him; and to introduce Isaac encircled by the anxious care of his good "Quaker" mother and his strong-willed father, with the attending realities and romances of life in the western frontiers.

That there must have been something peculiarly attractive and interesting connected with young Walter, may be inferred from the following novel and yet impressive anecdote. At the time of his birth, his father kept private entertainment on one of the traces leading from Chilicothe to Cincinnati and other points westward. "When Isaac was about six months old, a Scotch gentleman, from

Edinburgh, visited Ohio on business, passed by the place where his father lived, and had occasion to call to get some refreshment. Just as he was about to leave, he took the boy, then a babe, in his arms, and asked his mother what she called him. She answered: 'Isaac, for my oldest brother.' On receiving this answer, he took from his pocket a French crown and placed it in his little hand, and said: 'I christen him Isaac N. Walter;' and, returning him to his mother, remarked very gravely: 'Madam, take special care of this boy; rear him in the nurture and admonition of the Lord; for he is to be a preacher of the everlasting gospel, and thousands will rejoice in the judgment day that he was ever born.'"

Whether we are disposed to allow the Scotch gentleman the power to lift the curtain of the future, and take into his vision coming events, or not, we must grant that his prediction had a remarkable fulfillment. Few men have ever lived that have led more to the foot of the Cross of Christ than Eld. Walter. Mrs. Walter, the Elder's mother, when referring afterward to this gentleman, spoke of him as a learned and intelligent man, deeply pious; his entire conversation being on the subject of religion. When she saw her son in the pulpit, and beheld the multitudes that waited upon his ministry, she "thanked God that the Scotchman's prediction had been fulfilled."

Quite early in life, those traits of character that shone so brilliantly in Eld. Walter's after years, began exhibiting themselves. Dwelling in the midst of nature, unshorn, by the hand of the woodman, of its ancient gradeur, he received the early impress of freedom in thought and action; and when the flight of years matured his mind and developed the active powers of his inner life, this early impress showed a corresponding increase of strength. Being the son of a pioneer, he became accustomed to hardships and privations; and from these learned the lesson of self-reliance. The dusky form of the Indian warrior often entered his cabin, or crossed his path in the wild woods, and by his presence and serious bearing challenged the courage of the boy. Hence, much of his bold fearlessness in defining and defending what he believed was truth and right. His perseverance was distinctly marked when but a child. What his young heart purposed doing, nothing but an insurmountable difficulty could turn him aside. If he failed in one effort, nothing daunted, he would try again, and cease not till he had triumphed to the satisfaction of his own mind. In the amusements and sports of boyhood days, he almost invariably led off; and with the exuberance of his own elastic heart, inspired his comrades with his own glow of feeling. Without a seeming effort, he commanded those around him; not by arbitrary force or low cunning, but by transfusing his own feelings, by their warmth and energy, to the bosoms of his associates. This peculiar and resistless force of character he carried with him through life.

He early displayed a talent and love for public speaking; and "often," writes a cotemporary, "harangued his playmates, in imitating preachers and other public speakers, on various subjects; and not unfrequently astonished them with his earnestness and powers." Being the only son, much interest was manifested by his parents and friends for his future welfare. His father desired that he should, when of suitable age, study the law; but his mother preferred that he should become acquainted with the science of medicine, in which she was well informed. But a wise Providence was filling up a different programme—was mapping out a different field of action—for the future man.

At the age of eleven years, he lost his father, and in him he lost a watchful guardian, a strong protector, and the provider for his youthful and manhood days. He was thus left early in life to meet its toils, its storms, and, too often to the orphan boy, its cold, chilling reverses. But to him there was one left—a mother, a true-hearted Christian mother, who watched with increasing interest the flow of time that led him to maturity, when the armor of life must be put on, and the unceasing battle begun, in which he must either conquer, or else fall by the hand of the victor.

CHAPTER II.

EDUCATION.—STUDIOUS HABITS—LOVE OF DISCUSSION—CONVERSION TO CHRISTIANITY—CONCEPTION AND DEVELOPMENT OF THOUGHT ON CHRISTIAN LIBERTY.

The soft, delicate lineaments of the child constitute the prototype which, after years, develop into the man. Manhood only gives a more decisive form to the embryo mould. Years only crystallize or harden the forms taken in childhood, in youth, and in the first days of manhood. It is the fruit of the early bloom; the enlarging and intensifying of the constituent parts. This is true of the intellectual and physical man. And although the extravagant youth may become the prudent man, and the prudent youth become the wicked, spendthrift man; they are the exceptions to the rule, and of rare occurrence. If the youth swerves from the orbit, that kind hands have early traced for it, the deviation, in most cases, is temporary; and the transition will come, when the earlier forms and impressions of the child and the boy that were shaded in youth, when passion, rather than character, ruled the hour, will assert this pre-eminence in the strength of maturity; and the earlier voices, sealed up in the memory, repeat again their divine laws of life. Hence the saying, "that the boy is the father of the man," is, in the main, quite true. We cannot, therefore, indorse the philosophy of the world's colossal poet, how much soever we may admire his combination of words that weave in glowing thoughts and wildest passion of the humane and inhumane heart, when he writes:

> "They say best men are moulded out of faults,
> And, for the most, become much more the better
> For being a little bad."

There is more poetry in this than truth. The man—the antitype—is the distinct, crystallized form of the boy—the prototype.

In the subject of this volume, we have in the boy the miniature man; and in the youth, the transitory development of the earlier formations. We have already alluded to some of the traits of young Walter's character while yet a lad, and shall, in the course of this chapter, refer to one or two more. We wish first, however, to speak of his education, and educational advantages; hoping that it may meet the eye of some youth thirsting for knowledge, who may be struggling with disheartening difficulties, and encourage him with the assurance, that his God-like powers, with a firm, steady effort, and an unswerving reliance upon an All-pervading Providence, must and will triumph, however rugged the opposing forces may be. And should this chance to fall into the hands of the more highly favored boy or youth, around whom every advantage for the cultivation of mind and body is placed, but who too often fails to value them rightly till too late, we hope he may be led, by the example of Walter in his younger days and his success in after life, to the full appreciation of superior advantages, and not fling them lightly aside; for when once lost they can never be regained.

Eld. Walter never attended school but seventeen months and a half in his life; hence he was most emphatically a self-educated man. No long years of his life were devoted to mental discipline within the halls of a college or university, with the skillful hand of the professor to guide his mind in the evolution of truth. No vast libraries, containing the life-long labors, thoughts, and experience of the learned, the wise, and the good of past ages, surrounded him. No glowing ideas, deep inspiring truths, or thrilling illustrations of life, its dignity, its connection with the outer world of matter and inner world of spirit, and its relation to the eternal future, coming from the living orator, as he uttered them in the lyceum or in the lecture-room, ever greeted young Walter's ears, or kindled into a warmer life his ardent spirit. And yet, if we follow the etymological definition of the word "education," we must admit that he was an educated man. True he did not pretend to the "lore of the Greeks and the Latins;" nor do we claim for him a wide range of knowledge in the natural sciences; and still, that his mind had collected very many important facts from these, is evident from the frequent and forcible use he made of them in the illustrations introduced in some of his public efforts. He was well informed in the elementary branches of English study; and in some of them quite thorough.

But his principal book of study was the living book of human life. As the purposes, thoughts, and actions came up fresh and living from the great, throbbing, struggling heart of the world, he seized them and made them his; and then reaching out his mind and gathering in the everlasting principles of truth, revealed in the divine record and written upon the outward universe, he wielded a power over the thousands that won the esteem, love, and veneration of hundreds of the refined and educated.

From the time he lost his father, till he attained his twentieth year, we find him strenuously battling against adversity and the chances that stood in the way of his gratifying his thirst for knowledge. He felt there were extensive fields of learning; for of them his young spirit had occasional glimpses, that served only to intensify his yearnings for clearer views. Being compelled to gain his living by daily toil, he had but few opportunities to gather knowledge from books. And indeed books were few in this then frontier world. Schools could be had, the population being so sparse, only three months in the year; and then they were so remote from some families, that boys and girls, from eight to ten years of age, were not unfrequently forced to trudge their way through the pathless woods, a distance of from one to three miles, so as to avail themselves of the advantages, which were often meager enough in all conscience, of the "pedagogue" of the ferule. Under such circumstances as these young Walter's character, eager after information, shows itself to good advantage.

A cotemporary writes: "That during the day, while employed at his task, he would carefully gather bark and light wood; and then at night, while others slept, he would study by the blazing fire made from the wood and bark he gathered during the day." And notwithstanding the many disadvantages under which he was placed, we find him at the very early age of seventeen years, in the winter of 1821 and 1822, employed in teaching a school, near Vincennes, Indiana. In this employment he succeeded admirably, although the duties of the teacher are trying, and especially to one so young; yet he met them with his characteristic promptness and energy, and won honor to himself, and rendered entire satisfaction to his employers.

During this period of his life, he exhibited a strong love of public debate; and "would go," writes a friend who knew him then, "far and near to attend debating societies and clubs; and soon became the foremost among those of his own age, as being the most skillful and able debater in the country. Frequently he came in contact with able and experienced men, and would confront them to the very last; and would never yield a point until he was thoroughly convinced." Although we do not claim any very extraordinary advantages to him from these debates, yet they doubtless served to develop his powers as an extemporaneous speaker and orator, through which he was so widely known in after years, and also serve to show the tenacity of disposition for his own thoughts, which he was unwilling to exchange for others, unless accompanied with the clearest demonstrations.

One other feature of his character, at the age of his life to which we now refer, we cannot forbear mentioning; a feature that hundreds who knew him when the spring of youth had passed away and the autumn of life had whitened his dark hair, will recognize at once as a peculiar accompaniment of his life. It was a kind of universal favoritism with all classes. His young friends would gather round him with all the confidence of brothers and sisters, and acquiesce in his plans for their youthful amusements. Indeed, he appears to have been an umpire among them. When they would collect for their recreation, if he were absent, it lost much of its interest. His ardent affection and lively imagination gave a warmth and life to the social party that no other one could supply. Nor was he a favorite among his young companions only, but commanded the cordial regard and esteem of the older members of community. And the secret of all this, was his quick, intuitive intellect; his manly frankness; his warm, lively flow of spirit; his generous bearing toward all, and his high sense of honor, that would not stoop to an unworthy action. Hence, he was welcomed to the hearthstone of all who knew him.

In following thus far the unfolding character of Walter, just entering the transition period, we see a deep current of feeling, an intuitive mind, a determined and fearless spirit; all reach out for that higher life, that true knowledge gives; "looking," as it were, "through a glass darkly," to the brighter sunlit fields of thought, formed by the hand of the Infinite. It is pleasing to cast the eye along the meandering current of the young life, and mark the elements of true greatness unfolding themselves and taking on new strength and beauty as each day is numbered with the past.

A new era is about to dawn upon young Walter's life; a new current of thought, a new field of action is about opening up before him. It is the consecration of all his powers to God—to the law of divine love. Hitherto, the subject of religion had been viewed by him in its cold, stiff, abstract forms, peculiar to the church of his ancestors. He saw in its cold exterior nothing adequate to meet the warm, living energies of the soul; no solid throne-work of devoutly uttered thanks and praise, combined with vital, practical godliness, upon which to build his spirit's home of rest. A religion of inspiring love, of breathing activities, that leads its possessor to thread "the hedges and highways," and proclaims to the fallen brother its wonder-working power, was the religion that corresponded with the structure of his own heart; and not meeting this in the church in whose shadow he was reared, it is not remarkable that he was perplexed, and at times, somewhat doubtful on the subject. Yet he never wandered into the dark, gloomy, rayless and pathless realms of infidelity, nor suffered the mildew of its blight to fall upon the garden of his soul. In his retired moments his thoughts often turned upon the theme of religion. They reached outward, feeling for the Infinite One; then turned inward upon his own mysterious being, trying to solve the problem of human life; and seeking the light that would make plain the relation of time to eternity; of the spirit to the Creator; and the obligations due to Him as such, and the duties belonging to the brotherhood of man.

It was during this state of mind, in the spring of 1823, that an interesting work of religion began in the Methodist Episcopal Church in his neighborhood. A number, both of the older and younger members of the community, shared in its blessings. The zealous, energetic preaching of the Methodist ministers arrested the thoughts and drew the attention of many in that portion of the State; and among that number was young Walter. He listened with deep interest to their direct, startling appeals to the heart; to their faithful, pathetic warnings to the sinful; to their forcible description of the ruinous consequences of sin; to their glowing messages, recounting the willingness of the Father of love for the return of his wandering, erring children; to their statements of the peace, joy, and tranquillity that the hope of immortality gave those who worshiped God with a new heart—a renewed spirit. He saw their piety and devotion; their humility and thanksgiving. No peculiar dogma was urged upon the mind by the ministers during the revival. The claims of no creed, or sect or party were proclaimed to the multitude. The love of God; the cross of Christ; the sins of trangression; the necessity of heart-felt repentance and of living faith in God and in Christ; the darkness and wretchedness of the transgressor's way; the blessed hope of the good man's relying faith, were the themes of the preachers at the meeting we refer to. Walter felt the force of these truths. Occasional gleams of light from the sweet realms of day, would flash in upon his struggling spirit. He saw, he felt that that did exist for which his heart had sought—a higher life—a wider, clearer field of spiritual freedom, where the soul may go out in nobler thoughts; drink in holier inspirations of love and gather a loftier and more enduring strength, to fit it for God-like action, from the eternal fountain of thought, of inspiration, and of strength. He turned his eye of faith to the God of light; he sought the throne of favor; he bowed low at the foot of the cross, and, with a "broken and contrite heart," uttered his feelings and desires to the merciful One in heaven. The conflict was severe, but deliverance came finally; and his freed spirit emerged into the light of a new life, and felt itself clothed upon with a new armor. This forms a new crisis in his history: and so clear were the proofs to his mind; so unmistakably plain were the evidences of this change he had experienced, which can be called by no better name than conversion, that he never doubted it in after life.

The youth, now eighteen years of age, is led by this new creation—this new translation—into the spiritual family of God to see more clearly that life has its definite object—"that it's not all of life to live"—that it does not loose itself in the end. He feels a deeper interest in his fellow-men, as his own powers and joys develop themselves in this new realm of love. And how could it be otherwise, since his faith took in the God of active love, meeting and aiding the penitent wanderer in his homeward journey. To him Christ is the Saviour of men—the sinner's friend—whose compassionate bosom is touched with the feelings of man's infirmity. He relied upon the teachings of Christ, of the apostles, and of the prophets as the indubitable word of inspiration; and the Holy Spirit as "shedding abroad the love of God in the heart." These were the elements of his triumph; that gave him higher and diviner conceptions of the soul; that shed a light filling up the vacancy between earth and heaven. The real, he felt within the depths of his inner being; the speculative and abstract, he left for those who would demonstrate the soul's conversion by an "*a priori*" argument. Here he rested. His own experience was to him, as it is to every man, "who has tasted of the good word of God and of the powers of the world to come," a more convincing proof of the divinity of religion than the strongest abstract reasoning.

A religion all intellect may be beautiful indeed, but, like the icebergs of the Polar seas, reflecting the rays of the declining sun, deathly cold; and a religion all emotional may blaze out for a time, but, like the meteor that illumes the brow of night for an instant, then goes out in darkness more profound, soon consumes itself. Walter saw this, and therefore felt the necessity of making religion a subject of close thought and analysis, as well as a realization of the emotional. To guard against an exclusive intellectualizing on all facts of a religious nature, which would lead finally to a cold, dead formality on the one hand; and to avoid a blind reliance on the emotional, which would lead to a wild, enthusiastic fanaticism on the other hand, claimed his earliest attention after his profession of faith. A religion that combines the intellectual with the emotional—that thought, felt, acted—eradiated in a life of goodness, became his all-absorbing theme.

Shortly after his conversion to the Christian faith he connected himself with the Methodist Episcopal Church on probation; and immediately took part in the duties of social meetings. He was seldom absent from the place of worship; and when there, sought every opportunity to mingle his prayers with the saints, and to encourage them by his pathetic exhortations. He soon drew the attention of the entire community, and especially the Christian portion, by his devotion and earnestness, in all his religious obligations, as far as they were apparent to his mind. It was only necessary for his path to be made plain and he walked in it with a steady, firm step.

An incident, illustrative of his disposition to evade no duty, however great or severe the cross might be, that he felt impressed upon him, occurred the next day after his profession of hope in Christ. It was this: being seated at the breakfast table, with his mother and one or two friends, he turned to her and said: "Mother, may I return thanks to God for his mercies?" She quietly answered: "Yes, my son." From that time forward, in his maternal home, his voice of thanksgiving and prayer went up daily to his Father's throne in heaven. And this was all new around that family board, that home hearthstone, as his parents were "Friends," whose religion took no special form of outward expression, except in "plain dress and language," and a silent, quiet, even flow of life.

This act of the young Christian man may be of but small interest to the mere formalist, as the worshiper of imposing ceremonies; but to me it is quite otherwise. In it I see the first motions of a noble soul, girding itself for a lifelong work—a lofty purpose of self-denial. I see in it a mind clothing itself with a power to obey the all-embracing commandment, "*whatsoever thy hand findeth to do*, *that do with thy might.*

As yet his thoughts had been little occupied with the theological dogmas of the various religious persuasions. The beautiful, harmonious plan of salvation, set forth in the life, teachings, death, resurrection and coronation of the Messiah, won his heart, convinced his judgment, and brought him into a new state. He had ate of the "bread of life," and had drank of the well-spring of love, and was at peace with his God and with the great brotherhood of man. But this undisturbed tranquillity of simple faith in the vital facts and truths of Christianity, could not remain so. Religious dogmas are presented for his acceptance; a creed and discipline, aside from the Bible, are placed in his hand, to which he is asked to subscribe; and all, on pain of being branded as a heretic. These he declined; and although he still met and worshiped with the saints of different denominations, there was opening up before him a new line of duty. It was to him the dawning of the morning of a brighter day in the Christian world—a beautiful conception, as yet but dimly seen, but becoming clearer each hour. No creed but the Bible, no name but "Christian," and fellowship for all the lovers of our Lord Jesus Christ, were the new thoughts that began to take form in his mind; the inspired truths that gave a fresher glow to his Christian faith—a holier zeal to the work of love. They were to him the morning star, shining in the blue depths of heaven, heralding the day of freedom.

It was during these years that the subject of religious liberty, to which we shall allude in the next chapter, was undergoing a thorough investigation. "Our creed, the Bible; our test of fellowship, Christian character," were the sentiments that fell with startling force upon the ears of the sectarian world. There were noble spirits, in different sections of our country, that dared proclaim and defend them. These God-inspired truths found strong and able advocates, men of sterling worth, in the east, the west and the south; and among those in the west, we here make mention of Eld. Daniel Long and Dr. Aldrich, who were the first of those heaven-commissioned ministers that made the acquaintance of young Walter; and that too, fortunately, at the time when his own youthful mind was laboring to solve the problem of religious freedom — a non-sectarian church. The latter of these, Dr. Aldrich, thus speaks of his first introduction to Brother Walter:

"My first acquaintance with Eld. Walter was in the spring of 1823, shortly after he had made a profession of Christianity. He was then a member of the Methodist Episcopal Church, having connected himself with that society on probation. I was very favorably impressed with him as a young man of fine promise, and as a devoted, energetic, spiritual Christian. He sought every possible opportunity to converse with me on the subject of religion. He was an earnest inquirer after truth. Ingenuousness of mind was a distinct feature of his character; nothing was kept concealed by him. When a new idea originated in his mind, he freely communicated it; or did difficulties rise up in his way, he hesitated not to state them, and ask their solution. And difficulties of a very trying and serious character, on sentiments of Christian Theology, pressed constantly upon him. They arose, *first*, from his early ideas on the subject instilled into his mind by the peculiar forms of the 'Friends' Church.' His warm, elastic spirit, touched by the zeal exhibited among the Methodist brethren, caught a new light and power, that contrasted vividly with the quiet and cold formality of his 'birth-right church.' He welcomed gladly these openings of a new life, and gave his full heart to their genial influence. But, *secondly*, his candid, inquiring mind led him to discover that there was still a higher plain of truth, a wider field of knowledge and action, than where he was then living as a member of church. By a close study of

God's own book, he saw that it contained an inexhaustible mine of truth, sufficiently deep and wide to meet the demands of his thirsting, out-reaching soul—of all souls. Here came the struggle of mind to cast aside all ideas, let them have originated from whence they may, not clearly revealed in heaven's divine plan of salvation; and manly was the battle fought; and nobly was the victory won. I call to mind, with pleasure, his earnest, anxious inquiries he often made of me, to know the truth and nothing but the truth. Step by step did he toil his way up the difficult road. As fast, however, as light fell upon his understanding, he made it his; nor did he falter one moment in letting others know that a new truth, in beautiful harmony with his yearning spirit, had unfolded itself to his mind. He confessed, without wishing to cast any reflection upon his Methodist brethren, that he could not reconcile the doctrine of the discipline of that church with the Christian Scriptures; and often remarked to me, that he could not bring his mind to live and act within its narrow limits. 'It circumscribes the freedom of thought and action,' said he, 'and metes out bounds to all who subscribe to it, which it is heresy to pass.'

So soon as Brother Walter became acquainted with the Christian Church, he saw in it a freedom, combined with spiritual, practical devotion, to be no where else enjoyed; and heard a fullness of truth proclaimed by its ministers, that gave him a nearer view of the paternal character of the Divine Being then, than he had before enjoyed. His wants were fully met. The freedom of soul he had been struggling to realize was there found. His true plain of action was found, and he hesitated not upon its borders; but girded himself with the truth and manfully stepped into the field, determined to meet unflinchingly the arrows of persecution he felt sure would be hurled at him. He united with the Christian Church, not simply for convenience or to meet the wishes of some especial friends or to be numbered with the wealthy, the aristocratic, or the popular party; but from principle; high and holy principle; being solicitous to know the truth and walk in it, let it meet with favor at the hands of men or not. This, I am convinced, was his only aim."

Thus speaks one that knew Walter intimately, in the first days of his religious experience; at a time when he was earnestly seeking the good and the right way. And surely the move made by Walter, was worthy of all praise, especially in one so young as he. It was a grand victory of the spirit over mere material good. No conferring with worldly interest, nor seeking of popular favor; but a self-denying spirit, girded about with truth, stands fully revealed to us.

Our venerable brother, Daniel Long, who knew Walter from his youth, and was intimate with him after he became a member of the church to the close of life, states the reasons, as given him by Brother Walter himself, why he could not remain a member of the Methodist Church. He thus speaks, quoting the language of Eld. Walter.

1. I could not bring my mind to acknowledge any other creed than the word of God. This, to me,

was all sufficient for faith and life. 2. The doctrine of the Trinity as set forth in their articles of faith on that subject perplexed me; as it is, in my judgment, opposed to the unity of God and sonship of Christ, so clearly taught in the Scriptures. 3. The practice of closing doors in the class meeting, as it seemed to say: " Stand thou there, for I am more holy than thou, since thou art not of our faith and order," was repugnant to my feelings, for I fully believed that all God's children were entitled to the same privileges in the house of Christian worship. 4. Their exclusiveness in inviting persons to their communion-table, was very painful to me. None were there made welcome unless they would indorse certain men-made articles of faith, styled " Orthodox sentiments." These were my main reasons for declining to become a full member of the Methodist congregation. All these were opposed to my ideas of religious liberty, that were then forming in my mind, and which afterward assumed a clearly defined system of Christian truth. I still meet with them in worship, and for them I entertain a brother's love. This is cordially reciprocated by many of the more liberal, but some treat me coldly; others persecute; but nothing turns me from what I fully believe is my heaven-ordained duty.

CHAPTER III.

THE REFORMATION—WALTER'S CALL TO THE MINISTRY—MARRIAGE—IMPROVEMENT IN THE MINISTRY—ORDINATION—LABORS AND SUCCESS—CROSSES THE ALLEGHANY MOUNTAINS IN JUNE, 1827; AND ALSO A SECOND TOUR EAST IN THE WINTER OF 1827–8.

WE introduce this chapter, by taking a brief view of the reformation of the nineteenth century, with which Eld. Walter was identified, and in connection with which he was so extensively and favorably known; and we do so by quoting the language of Luther at the Diet at Worms: "I cannot," says he, "choose but adhere to the Word of God, which has possession of my conscience. *Here I take my stand; I cannot do otherwise. God be my help!*" We also give the language of Chillingworth, worthy to be written in letters of gold: "The Bible, the Bible alone is the religion of Protestants." Such sentiments, so nobly uttered, were juttings of the inspiration of truth, stamped with the broad seal of Heaven, destined to be caught up in after ages and repeated with a life-sacrificing zeal and energy, giving out new gleams of richer beauty, awakening feelings of tenderest sympathy, and sending abroad into the world of life, of thought, of religion, a thrill of mightier power, a combination of a wiser, a more noble, soul-elevating use of means. These truths must go on, widening and deepening, like the broad river, with the flight of years, till the world is brought into harmony with God. They will be borne onward, not by the single, discursive efforts of one alone; but by the united labors of the broad, liberal-minded, sanctified, not by sectarian zeal nor affected humility, but by the power of uncorrupted truthful ones of earth; whose souls are baptized with the tender compassion of Christ and the illimitable love of God; and who will not measure their efforts by creeds or dogmas, but by the all-embracing principles of righteousness, joy, peace, and good will, bringing the soul nearer to God, and opening to it a fuller and richer supply of spiritual life and power.

In the beginning of the present century a glorious work of emancipating the world of mind from narrow, illiberal, sectarian dogmas and religious intolerance, that crippled the energies of the soul, circumscribed its fellowship and sympathy within the narrow limits of an exclusive party, was commenced. The work was a love-inspired one; its conception, beautiful and far-reaching, and entered into by many with a devotion and zeal worthy its blessed mission. Its purpose was to liberate the mind from creeds, confessions of faith, decrees, whether of popes, of councils, of bishops, or of priests, and direct it to the Book of God as the standard of truth; to declare and maintain the freedom of the individual soul before high heaven, its conscience, in the light of divine truth, being its own arbiter; to direct it to the great idea—the fatherhood of God, who is one and indivisible—pure Spirit—impartial love; to lead it to Christ, the friend of sinners—the Head of the Church and Shepherd and Bishop of souls; to persuade it to acknowledge the catholicity of pure religion, by receiving the name "Christian" alone; to lead it to the fellowship of all who love, practically, the Father and the Son, Christian character the test of brotherhood; to unfold to it the idea, or truth rather, that the Church is one, and its members one, however fragmentary they may appear; to persuade it that the Church of the living God must progress, putting on new beauty, new strength, richer glory in good works, diviner excellence in influence, attaining a purer, holier faith and trust in the Infinite Goodness, till she stands crowned with the triumph of her mission—the preserver of nations; to give it clearer, broader views of the brotherhood of man, and the equally preciousness of all in the sight of God; to make it know that true religion and practical goodness are one and inseparable; in short, to cut the Church loose from its corruptions, its traditions, its cold, spiritless forms that it has dragged heavily for centuries past, its narrow and often aristocratical selfishness; and to unite it to God and Christ by a living faith, and a constant, prayerful communion, and to the human race by the deepest, tenderest sympathies and interest, that nothing but the holiest love can give birth to; to make its only glory the salvation of men, was the lofty purpose, the noble design of this reformation.

It began almost simultaneously in the east, in the west, and in the south; and embraced among its earlier advocates and defenders, and also those entering the work a few years later, the names of Smith, of Jones, of Fernald, of Clough, of Badger, of Shaw and of others, in the east; and of Stone, of Kinkade, of Purviance, of Simonton, of Worley, of Kyle and of others, in the west; and of O'Kelly, of Williamson, and of others, in the south. These have all been gathered to their fathers; while some few of their co-workers still live with us, as the manly relics of a former generation, of whom mention will be made hereafter. These were noble men; baptized with the spirit of Christ, the spirit of universal love; rising into a region of pure, spontaneous thought. They were persuaded that Christianity was not merely a defensive system, but aggressive, offensive, attackive. As the leaven "hid in the three measures of meal" did not remain passive, simply retaining its own properties and remaining within its own limits, but constantly encroached upon the meal, so to speak, until the entire three measures were reduced to its own consistency, so Christianity, by its acting, working force, advances to the attack, subjecting to its own mild but firm spirit, opposing elements, and brings all that place themselves within its influence, into harmony with itself. Acting upon this principle, these pioneers of Christian liberty attacked the strongholds of religious error, superstition, bigotry and intolerance; wielding powerful and unanswerable arguments, predicated upon the word of God, in their assaults and in their defense of religious liberty; of the freedom of the individual soul and its personal responsibility to the Sovereign Judge of all; of the worship of one God the Father through one Lord Jesus Christ. This drew upon them, as a similar course has drawn upon those in other ages, who dared come forward in defense of truth, liberty and righteousness, when error, intolerance, oppression and iniquity rule in high places, the bitter denunciations and anathemas of sects and parties clinging to their antiquated ideas. They were charged with infidelity; proclaimed as heretics; excommunicated; misrepresented; slandered. Chapels were locked against them; and public opinion ofttimes, by these misstatements, foreclosed against an impartial hearing. Many were the hard, cruel blows that fell upon them; and very many and severe the self-sacrifices, trials and privations they endured; but they met them like true Christians, as they were, conscious of doing battle for the right. And we may, with all humility, claim for them this honor: that the principles of religious freedom, they rescued from the chains of sectarian exclusiveness and selfishness, and dogmatic intolerance, and flung out upon the great sea of human thought, of fraternal feeling and sympathy, have found their way into the various Protestant religious denominations in our land; and their unmistakable fruit is developing itself. A less regard for the authority of creeds, is seen and felt; and where they are still plead for, a broader and more unrestricted interpretation is given to their language. A more liberal feeling, a wider Christian fellowship, is pervading the different parties; and it must continue to develop itself until the life—the character, is, everywhere, made the basis of Christian fellowship, and not technical faith. Many leading ministers of different persuasions are proclaiming a more extended platform; are pleading less for dogmatic theology, and more for practical godliness. Now we claim these as the necessary results of the pure, immutable principles of Christian truth, eliminated from the fetters of creed-bound tyranny, by those who were the first workers in the field of liberal Christianity. As the light streaming from the fire kindled upon the thousand altars of liberty upon the shores of America, has pierced the dull, murky sky of despotic and down-trodden Europe, illuminating her political horizon and zenith, revealing to her millions the blessed boon of freedom, modifying her forms of government, so the heavenly light, blazing upon the altar of free, liberal Christian truth, kindled by these devoted men and kept burning by those who soon came after them, has pierced the murky sky of religious despotism, and is warming into life the nobler and higher nature of the soul, and the better impulses of the heart.

Although this was the purpose of their mission—to give this light to their brethren—to bless the world—they met the most untiring persecution from those who professed to be followers of the kind, tender, sympathetic Saviour. Yet they carried, mostly at their own charge too, the standard of holy truth and liberty into towns, cities, villages and rural districts; and in many places God gave them great success. It was with this band of noble, Christian souls, young Walter connected himself; and in this relation, as a strong, active, fearless propagator and defender of the broad, non-sectarian sentiments, we shall hereafter, mostly contemplate him. We now return to him.

It appears from papers now before me, that almost from the moment of his Christian profession his thoughts turned upon the ministry. It seemed to be the inspiration of his spirit—the spontaneous awakening to duty; and is thus spoken of by Dr. A. Aldrich, one of his earliest and intimate friends. "From the hour his own soul was freed from the chains of sin, his thoughts and anxieties went out after others. He immediately took an active part in public meetings. His theme was the cross of Christ. His affections lingered around Calvary's summit. His mind was led to the ministry soon after his conversion. And so intensely did he feel his spirit drawn in that direction, that he became at times, so abstract that he passed hours unconsciously. He has been observed by his mother, to stop in the midst of the field, where he was engaged in plowing, and stand for many minutes without moving; and upon inquiring the cause learned that his thoughts were absorbed with the holy calling that was constantly pressing upon his mind. He could not rest; and felt as if the significant language of the Apostle Paul, 'woe is me, if I preach not the gospel,' was in sentiment appropriate to himself. He aspired only to be a devout, useful minister; to be crowned with the halo of glory that alone gathers around the brow of the faithful preacher of Christ. He consulted his mother, asking her advice and freely disclosing his feelings upon the subject. He sought the counsel of his older brethren in the ministry, with a fraternal confidence, that showed the purity of his heart, and above all he implored the guidance and support of Heaven.

I was intimate with him for many years, and feel no hesitancy in stating, that no man with whom I was acquainted began the work of the ministry with deeper piety, with a firmer trust in the Divine Being through the Lord Jesus Christ, or pursued the work, after beginning it, with a zeal and energy more unconquerable than he. Nothing dampened his earnestness, or detracted from his self-devotion to the cause he had espoused."

This step in our young brother was one that, under the circumstances, exhibited a consecration of soul to the cause of Christ rarely equaled. The church with which he connected himself, was comparatively weak in numbers. The religious sentiments he fully believed and was resolved to advocate, were denounced by the self-styled orthodox as heretical and highly dangerous. The west was, as yet, thinly populated; and hence, congregations were often remotely situated, which to reach many miles of difficult travel must be passed. But little pecuniary inducement could be held out. A life of almost unceasing labor, of privation, not in one respect only, but in many, of wasting cares and anxieties, was before him. No brilliant equipage of worldly good, illuminating the future, called him to the field; no crown of earth's resplendent but changing glory invited him to enter the list and do battle for their possession. None of these appeared in his field of vision. The honor of God; the elevation and salvation of men; the progress and triumph of the peaceable kingdom of Christ; the crown of immortal glory in heaven, were the calm, beautiful thoughts that won his heart and led him to the ministry. No wealthy, influential sect to aid and encourage him in his arduous labor; no host of powerful friends to gather round the young preacher and give him their help in the hour of trial. 'Twas thus surrounded that he deliberately decided upon the calling of his life.

April 15, 1824, he was married to Miss Lydia Anderson, a very excellent and amiable young lady, the daughter of Major and Miriam Anderson. The lady now united with him as the partner of his privations, anxieties, sorrows and joys, was truly worthy the responsible and trying position in which she was called upon to labor and endure. We shall have occasion to refer to her again in her unremitting and uncomplaining efforts to assist Eld. Walter in his profession. This new relation in his social life produced no alteration in him touching his duty; no disposition to shake off the ever-present impression of his call to the work of a gospel minister, and settle down in the quiet enjoyment of a home-life around his own hearthstone, is entertained by him. The glory of the Creator, by bringing men back to a free, pure, spiritual, holy allegiance to His divine government, was to him paramount to all things else.

Although he had been in the habit, from the first of his Christian life, of making appointments for prayer and social meetings, and, on these occasions, of exhorting Christians to humility and steadfastness, and the wayward to turn to God, he had not up to this time made an appointment expressly to preach. On the Sabbath immediately following his marriage, was his first appointment as an embassador for Christ. With a prayerful, though trembling, heart he left his home to fill it. He now stood fully committed to his work in the great harvest field. The eyes of the church and the world were turned upon him, just beginning his holy profession, as a young man of promise. He shrank not; but during the summer following, was industriously and zealously employed in holding meetings at different points in Clarke and its adjoining counties; usually leaving home on Friday and returning on Monday or Tuesday following. Many who attended his appointments, were led to the cross of Christ by the plain truths he uttered and his earnest pleadings. It was during this summer he preached at my father's, Eld. James M'Kinney's residence. At one of his evening appointments, closing his sermon with a pathetic exhortation, he invited those who felt the need of a Saviour to come forward and unite with him in prayer. My sister, next to the eldest, then in her fourteenth year, arose and came forward, and humbly bowing at the throne of grace, found a blessed peace in Christ. She remained a devoted, steadfast Christian till she passed to her reward in heaven, in the twenty-fifth year of her age. Of her Christian profession, her glad triumph in the hour of death, and of Eld. M'Kinney's unwavering friendship in time of severe trial, Eld. Walter kindly speaks in a letter addressed to my father after the painful loss of his daughter:

"My dear brother, your welcome letter come safely to hand a few days since, and gave us great satisfaction to hear from you again. And truly, I do not know when ever I received a letter that did me so much good as yours, from the consideration that your dear child had professed religion under my ministry, and that she lived it, and died in full triumphs of a blest immortality. I could not help weeping tears of joy to think that one soul, through my instrumentality, as unworthy as I am, has gone safe to heaven. I call to recollection that among my first attempts to preach the gospel was at your house. I was ignorant and inexperienced; but hope some little good was done by me through the blessing of God. I have received much good advice from you, and it has given me strength and courage in the conflicts of life. You were my friend in the time of my trouble, in the early days of my ministry, and consequently I have always remembered you with gratitude."

For the next two years his labors were almost unceasing. Neither cold nor heat, nor storm prevented him from meeting, promptly, his numerous appointments. Not unfrequently was he forced to swim his horse over swollen rivers and streams of water, that he might preach the blessed gospel of salvation to his fellow-men. It soon became proverbial where he preached, that nothing could hinder or prevent his meeting the engagements he made. His improvement in the ministry, as an energetic, eloquent, and independent speaker, and an earnest defender of the free, primitive Christian truth, was no less marked. His deep, fervent piety, his constant reliance upon his heavenly Father, through Christ, for aid and guidance under every circumstance, were among the chief elements of his religion; and gave him a power that nothing else could have supplied.

From his rapidly growing influence, his extended field of labor, his extraordinary success in winning souls to Christ, it frequently became necessary to administer the ordinances of baptism and the sacrament; and in consequence of his not being ordained, and other ministers often not being present, when occasion demanded the administration of these ordinances, they were unavoidably delayed; hence, that he should be ordained to the work of the ministry was, by the entire brotherhood, deemed both necessary and advisable. In view of these circumstances, and also of his excellent Christian character, he was publicly set apart, by the imposition of hands, to the ministry of the Church, August 14, 1825, at a camp-meeting near Charleston, Clarke county, Ohio: Elds. Benjamin Britton, Daniel Long, Abraham Aldrich, and George Zimmerman officiating. Eld. Long speaks thus of the occasion:

"His faithfulness as a minister, his rapid progress in the gospel, his unparalleled success appeared to render necessary his setting apart to the full work of the ministry sooner than usual; so that about eighteen months after he preached his first sermon, I, with some other ministers, were called upon to conduct the services. A number of letters, both from the Christian Church and the United Baptist, as also several from private persons, requesting his ordination, were presented. The occasion was solemn and deeply interesting. A very large congregation witnessed the simple yet impressive ceremony." Elder Long adds the following: "From the very first he appeared to think of or do but little else than preach the gospel to the people; and was successful in baptizing and receiving more converts into the Church than any minister of his day."

Eld. Joseph Badger, in giving an account of his visit to Ohio and other parts of the west, in the years 1825 and 1826, alludes to the young minister thus: "In Clarke county, at the headwaters of the Little Miami, we had good meetings; were kindly entertained by Charles Arthur, and had agreeable intercourse with Eld. Isaac N. Walter. He is a young man, about twenty years of age, and bids fair to be useful." Mr. Arthur, to whom Eld. Badger alludes, was the brother-in-law of Eld. Walter, having married his only sister. In 1826, Eld. Badger again visits the west; and, speaking of the prospects of the Church, says: "It is now a more general time of reformation in the west than has been witnessed for many years. At Dublin, Eld. Isaac N. Walter has been very successful in winning souls to Christ."

Eld. Walter, in addressing the editor of the "Gospel Luminary," under date of April 21, 1826, says:

"With joy I take my pen in hand, to inform you of the progress of the gospel of Christ in these regions. It is but a short time since I began to proclaim it to a dying world, since which time I have seen many things that oppose the kingdom of Christ give way. Bigotry and popish superstitions are dying for want of advocates, and while party walls are falling, sectarians, in many instances, are embracing what I deem the gospel of truth. My earnest prayer still is, Lord press forth the victories of thy grace, till the kingdoms of this world shall become the kingdom of our God and His Christ.

I have traveled considerably during the past year, and have seen revivals of religion in almost every place I visited. In the neighborhood of Springfield, there is a great inquiry, 'What must I do to be saved?' Seventeen in that place have been baptized recently, and many more have hopefully obtained an interest in the Friend of sinners. Thirty or forty have been, within a short time, added to the church at 'Knob Prairie.' Also, in the town of Dublin, Christianity is flourishing. I have, for a short time past, met with the brethren there, and have baptized thirteen happy souls; and about twenty have united with the church of late. On the 25th and 26th of last month, Eld. Daniel Long, a man of unspotted character, very useful and well-received wherever he preaches, attended a meeting with me in Dublin; at which time we had a special refreshing from the presence of the Lord. On Sabbath we repaired to a certain water, where I baptized five, who believed it better to obey God than man. At evening, we attended to the Lord's Supper, and a solemn meeting it was, I trust, to many. Twenty-one humble penitents came forward, desiring the prayers of God's children; three found him of whom Moses in the law and the prophets did write, before the meeting closed.

This day I start to travel a circuit in the upper part of this State. Next winter or spring I expect, if the Lord will, to travel to your country. May the Lord strengthen those he has sent into the world to proclaim the gospel in the power and demonstration of the spirit!"

His work was now much enlarged, embracing Clarke, Champaigne, Union, Delaware, Licking, Franklin, Pickaway, Ross and Fayette counties. This was an extensive field of labor, demanding great physical endurance. July 26, 1826, he located in Dublin, Franklin county, Ohio, where he had been preaching for some months past, with encouraging success, commanding crowded congregations. In this place, he taught school during the subsequent fall and winter, preaching every Saturday and Sabbath, and not unfrequently on week-day evenings. But so deeply were his feelings enlisted in his Master's cause, that he gave up his school, though enjoying the confidence of his employers, and nothing could induce him to resume teaching again. This was the last secular employment engaged in by him. From this time forth the gospel ministry was emphatically his profession. Every energy of his soul, body and spirit was enlisted in his sacred duty. He was no idle, dreaming sentimentalist in the world of life; no dabbler in philosophical or metaphysical abstractions. His own heart had been brought into a new life by drinking from the fountain of living waters; and thither did he wish to lead others. A heavenly love toward God and Christ and the brotherhood of man had been, by obedience to the word of inspiration, kindled upon the altar of his own soul; and to the possession of this soul-elevating principle did he put forth his energies to bring others. Having a strong faith himself in a living, active, spiritual religion, he inspired others with a like feeling. He spoke to the great heart of the millions, and made them feel that he was one of them.

As the spring of 1827 opened, Eld. Walter prepared for a journey through Pennsylvania and Maryland; and on the 7th day of June, he bade adieu to his family, and, in company with Eld. Daniel Long, commenced his journey. He is now a young man, of twenty-two years of age, on his way to a strange land, for the sole purpose of preaching Christ and him crucified. To one of as fine, sensitive organization as his, it must have cost a severe struggle of mind to leave the pleasant enjoyments of home and encounter the toils, dangers and anxieties that must necessarily surround so long and difficult a journey. But the protection and support of the ever-present and benignant Father of the universe, were central ideas of his soul; and to his care he committed the keeping of those he loved and of himself. This gave him strength and comfort. Of this preaching tour, Eld. Long writes:

"About one year after Eld. Walter's ordination, he journeyed with me across the Alleghany Mountains to my native State, Maryland. As our only purpose was to preach Christ, we had appointments for almost every day and night. At Smithfield, Jefferson county, Ohio, we had a meeting of days right in the midst of the 'Friend Quakers.' My young companion was at once at home, having been raised under the influence of that people; and his preaching had a powerful effect upon the young 'Quakers.' They thought it passingly strange that so young a man could deliberately rise up and preach, without awaiting the spirit to move him. But they soon found that the spirit or the gospel moved them; for there was a powerful interest in the congregation; a number of souls were converted to God. At the close of our meeting at Smithfield, we resumed our journey, filling our appointments on the way till we reached our place of destination, ten miles south of Frostburgh, Alleghany county, Maryland. Here, on the 7th day of July, 1827, Brother Walter preached his first sermon to a strange people, who had never heard a Christian minister before. But the word preached had its desired effect. Reformation commenced; and we continued with the people for three weeks, preaching almost day and night; the result of which was the organization of a church of thirty-three members. It now became necessary that Brother Walter should return to fill a number of appointments we had left on the way, while I should remain with the newly organized congregation two weeks longer. Before I took my leave, fifty-eight had been baptized, and the church had its deacons and exhorters. Some of these bid fair to become workmen that need not be ashamed."

We will also give a brief extract from Eld. Walter's journal of this trip, dated at Brownsville, Pennsylvania, August 3, 1827. "I left my home, in June last, in company with Eld. Long, to bear the word of life to my fellow-men in a distant State. We have been traveling to the east, and have been blessed with excellent reviving seasons. We tarried awhile in Smithfield, where there is a good work. About sixty have united with the church in that place, within three months past. We finally reached Alleghany county, Maryland, and were the first ministers, bearing simply the name "Christian," that had ever been in that county. The people opened their doors for us to preach among them, and were blessed in the deed; for in a very short time we constituted a church of thirty-three members, who professed faith in the Lord Jesus; and about one hundred and fifty were under deep conviction. May the Lord be merciful unto them!"

He was absent from home, on this journey, three months; returning about the second week in September. Although worn down with constant labor, and the fatigue of a travel of nearly one thousand miles on horseback, he took but little rest. The harvest was before him; and laborers were few. Earnest and frequent calls for the word of life, came from many places; and his active, Christian spirit could not say, "*no.*" Hence we find him "building up the waste places of Zion," calling the wanderer to return, and bearing the cup of salvation to the famishing. His appointments are largely attended; and many are awakened to life. He continues his ministry in his former field of work till the 26th of November, when he started on his second trip to the east, of which we give a few extracts from his journal, that will serve to exhibit the generous sentiments of his heart, and his abiding confidence in God.

"I left my family on the 26th of November, 1827, to travel to the east, appointments being made on the way, by Brother Long, who preceded me a few days. On arriving at Newark my horse gave out, and I was forced reluctantly to return home, which I did with much difficulty. I was not superstitious enough to believe that the Lord had a hand in making my horse sick, or else I should have gone home and not attempted to have started again. My return was very unexpected to my family, who supposed me far away on my journey.

I remained with the brethren at home over the following Sabbath; and held an excellent meeting. Several of my neighbors came forward and joined with me in prayer. This was refreshing to my heart. We prayed together for perhaps, the last time. I commended them to God and the word of his grace, praying that they may be kept from evil and from harm. I procured another horse, and on Monday the 3d of December, I left my family weeping the second time. It was hard parting with friends near and dear; but I left them in the hand of a merciful God, who has promised to take care of them."

He passed through Columbus, just as the legislature was assembling; and contrasts his situation and calling with the conditions of many that were then crowding the capital. No acrimonious, envious or complaining feelings enter into this contrast.

" I arrived at Columbus," says he, "just as the State Legislature had formed its session. I viewed them living in splendor; enjoying many of the refinements of cultivated and social life; while I regard myself a pilgrim journeying through the world, to preach the gospel to the children of men. I felt as if I would not change stations with any of them; nor even with a king upon his throne; 'for I would rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness.' Serious reflections came into my mind concerning my station in life; and what motive I had in view in traveling and preaching. I summed all up together, as carefully as I could, and found, on a close examination, that it was to be instrumental in the hands of God of saving sinners from death, and point them to the crown of life in heaven. I felt great comfort in these reflections. The Lord is good and a stronghold in the day of trouble. O, Lord, help me to put my trust in thee, and on thy care depend!"

In consequence of his having been compelled by the failure of his horse to return home, he was not able to meet his appointments at first, but made up his mind to overtake them; and therefore, on several mornings arose before day, mounted his horse and pressed forward on his journey. On the morning of the 5th, he arrived at Coshocton, and put up with Mr. Ricks, "where," he says, "I found a pleasant home." "I arose," he continues, "before day and started immediately on my journey. Traveled through a lonesome part of the world. Prayed to God to enable me to live humbly and serve him acceptably with reverence and godly fear. Late in the evening, I arrived in Winchester, where there was another disappointment, in consequence of the failing of my horse in my first start on my journey. However, word was circulated for meeting in the evening, and about fifty came out to hear. I had good liberty and spoke without fear; and the congregation wept under the word spoken. May the Lord revive his work in that place. On the 7th, I left Winchester before day, and proceeded on my journey, wishing to reach Smithfield that evening. Night came on while I was yet some distance from that place; and I was forced to walk through the muddy road and lead my horse, as he had almost given out. While making my way through the darkness of the night and difficulties of the road, this language of the apostle came into my thoughts, 'In whatsoever situation, learn therewith to be content,' and was satisfied.

On reaching Smithfield, I called on Brother Reed, and was kindly taken in and cared for by him and his good wife. Thank God that I have friends in a strange land to take me in their quiet home and give me shelter from the storms of winter."

He was absent this tour three months, passing through Pennsylvania, parts of Virginia and Maryland, preaching in many places. Multitudes attended his appointments, and heard the word of life from his lips. Scores were induced to reform their lives and seek the higher joys of the soul in communion with the Infinite Spirit. Everywhere his coming was greeted with a hearty welcome; and when he left, it was with the prayers of the brotherhood for his safety and success in the gospel field.

He reached home the first of March, 1828; and without delay we find him passing from congregation to congregation, in the counties of Franklin, Clarke, Licking, and others, building up the Church, pressing the claims of heaven's own truth, without "creed or confession of faith," upon the consciences of men. The indefatigable labors of the young man, in these two consecutive journeys of such length and unmitigated exertions, combining long, wearied rides on horseback and almost daily preaching, present him to the world, and especially to the ministry, as a noble example of industry, energy, promptness, and of devoted earnestness in his responsible and holy mission, worthy the praise and admiration of all lovers of a free, non-sectarian gospel.

He, with his co-workers, in their generous and divinely commissioned labors, met with strong opposition from those who were as anxious, to say the least, to build up their own party or sect, as they were to advance the interest of Christ's kingdom. Of this Eld. Walter writes under date of the 1st of May, 1828:

"We, as a body of people, are despised at the present time, in this priest-ridden part of the world: nevertheless, I anticipate the day when we shall see wonders wrought in these and the contiguous regions by the hand of our God; when malice, superstition, and deceit shall be purged from the professed followers of the Lord Jesus, and love without dissimulation reign predominant. But, alas! many are yet in the gall of bitterness, who love to roll iniquity under their tongues as a sweet morsel. They are daily feasting on fancy's golden dreams, while they are lulled to sleep by the syren song of the world.

The disputes that are now in the world are used as subterfuges for this lamentable state of stupefaction. What is to be done? is the question, and is one of thrilling interest. Shall the watchmen cry, *peace! peace!* when there is no peace? Shall we suffer ourselves to be driven from the walls that the powers of darkness may triumph? No; we will steadily maintain our ground, though Babylon's dark host should rise up in arms against us. Let the watchmen remember, that although their number be few, they have a strong arm to protect them, and that the 'Captain of their Salvation' has conquered death, hell, and the grave, rose triumphant, led captivity captive, ascended to heaven, while upon his thigh is a name written, '*King of kings, and Lord of lords.*'

In many places in the west, bigotry and prejudice are exerting their unhallowed influence in promoting discord in the religious community; and in their train of wickedness, they are fostered by those who cease not daily to declare that the Holy Scriptures are not sufficient to govern the people of God harmoniously: that the rotten pillars of episcopacy must be preserved; and that the creed-making conferences must continue to assemble, or else the whole fabric of pure and undefiled religion must fall to the ground. Is this doctrine to be found on the pages of the sacred Book? or can it be maintained by reason?

The pulpit was once the place from whence the warm, heart-cheering strains of sublime and holy eloquence fell in softening showers upon the listening audience; but, alas! sectarian zeal and party prejudice have changed the scene: the holy place has now become a forum of dispute, and the theater of slander and abuse. The man of God once ascended the pulpit with a heavenly and serene countenance; but now the grotesque and malevolent appearance of the speaker portends a shower of hail, accompanied with the thunder of his denunciations. Well may the infidel scoffer point the finger of derision. Let me and my brethren mourn in sackcloth and ashes, and drop the tear of sorrow over this want of the spirit of love, and pray our Heavenly Father to give peace to the heritage of Zion.

While in this state of condolence for the want of the spirit of Christian love among those who profess to follow Christ, my pen is inspired with a more heavenly and soul-reviving theme. I faintly see, in the coming future, the banner of peace waving high in the air; its gentle vibrations fan my soul; before and behind I see crowds of wearied pilgrims marching gently along; their countenances shine like the mild sunbeams of the vernal morn. Babylon trembles at their approach, while her merchants stand amazed, and her multitudinous votaries lick the dust in pain. May the Great God add to the heavenly army, and speed their happy progress, till the kingdoms of this world shall bow to the authority of heaven, and the spirit of love and peace find a home in every heart!"

CHAPTER IV.

ELD. WALTER'S CHRISTIAN SYMPATHY WITH CHRISTIANS EVERYWHERE—MRS. WALTER'S ENERGY OF CHARACTER—WALTER VISITS PENNSYLVANIA AND VIRGINIA DURING THE MONTHS OF MAY AND JUNE—CAMP-MEETING—AN INCIDENT — GOES EAST IN OCTOBER — LABOR, EVENTS, INCIDENTS, ETC., UP TO SEPTEMBER 1, 1832.

Some men's sympathies are bounded by lines of latitude and longitude, embracing a small local area. This is the difference between a statesman and a mere party politician; and between the Christian, whose soul has been made free by the word of God, and the limited sympathies of one whose interests are hedged in by mere locality. The one takes his whole country in his affections, feeling himself united to every part; pleading for the interest of all: the other is bounded by a fraction, and beyond that he has but a nominal feeling. The one views the Church of God to be a unit, and his love and sympathies are co-extensive with his ideas; the other is restricted to party organizations or local interests. With the former class, Eld. Walter most certainly belonged. Though warmly attached to personal friends, and loving with an abiding affection the brethren of his native State, with whom he first lived in fellowship, and with whom he had suffered much persecution, yet his affections and sympathies embraced the people of God everywhere. The cause of Christ was his cause. The world was to him the field, and out into it did the promptings of his energetic and sympathetic spirit, in view of the commission, "Go, preach the gospel to every creature," lead him. Hence, his long journeys, extending through different States from the great rivers in the west to the Atlantic coast, and from Maine's rugged and romantic hills to Georgia's perennial plains. In three fourths of the States of the Union, at many points, his voice has been heard proclaiming the name of Christ. For at least a quarter of a century he made from one to three of these extensive tours annually, passing, in some of them, through several States, and being absent from his home from two to eight months; the sole purpose was to bear the standard of Christian liberty to the thousands of his countrymen. Mrs. Walter, speaking of his constant labors, says: "When we had been married ten years, I made as accurate calculation as possible of the length of time Mr. Walter had been absent from home, in his ministerial work, during that period, and found it to be about seven years out of the ten." For three years, beginning with the close of 1828, he averaged three hundred and sixty-five sermons per year, making for the three, one thousand and ninety-five. This is almost unparalleled; and more remarkable will it appear, if we bear in mind the difficulty of travel in that day, and especially in a new country, where much of his work was done.

In the spring of 1828, the demand for his ministerial labors was more pressing than hitherto. New fields were offering for the spread of Christian truth. The congregations already gathered must be supplied with the word of life. The co-workers were few, compared with the demand. None could be spared from the walls. Eld. Walter proposed cultivating a small lot of ground, about three acres, he owned near the village, Dublin, where he lived. The urgent duties of his calling seemed to forbid it. He paused but for a moment, and resolved to throw himself entirely into the labors of his profession, and employ some one to till his "three acres" of land. His devoted and heroic wife, however, released him from all further anxiety about his farming, by saying: "Go, fill your calling in the kingdom of our Saviour, and give yourself no further concern about this. I will see that the ground is cultivated." He took her at her word; saddled his horse, starting on his third tour through Pennsylvania, Maryland, as far as Baltimore, and Virginia, laboring night and day for Christ and humanity; nor had he occasion to regret the trust committed to Mrs. Walter, as the three hundred bushels of corn harvested, in the following autumn, from the three acres of land clearly testified, for which Eld. Walter had to pay from his own funds only fifty cents; the entire expense, except that, having been met by the patient labor of his wife. True, she did not hold the plow, but she did the needle. I love to record such deeds of true, Christian heroism. She might have commanded the presence of her husband to have relieved her of some of the burdens his absence necessarily imposed upon her; but no; she said, Go, and bear the lamp of life and hope to the sons of earth. Nor was she alone in her noble efforts, that others might hear the messages of peace from heaven. Many others, who occupied a like position, come fresh to my mind. Their deeds may be swept from the records of society, but will be held in everlasting remembrance by the Infinite One.

But to return. Eld. Walter held many meetings during this trip, returning home the first of July. Of his labors in Rockingham county, Va., and Alleghany county, Md., Eld. C. Sine writes, June 4, 1828: "Our general meeting in Rockingham county, Va., commenced the Friday before the third Lord's Day in May, where Elders I. N. Walter, R. F. Ferguson, T. Cotterill, L. P. Comes, and C. Sine, attended. We had a rejoicing time indeed. Six or seven experienced regeneration; six were baptized, fourteen united with the despised people called Christians, 'choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season,' while many more were inquiring the way to Zion. On the fourth Saturday and Lord's Day in May, I attended a two days' meeting with Brother I. N. Walter, in Alleghany county, Md., where we had a reviving time. The work of the Lord in that section is still spreading, and sectarianism, bigotry, and intolerance, are falling before the light of truth, as the thick vapor vanishes before the rising sun. The number in society at present is about eighty-seven, all of whom are established in the cause."

The following from Eld. Walter, shows the carnestness of his heart in the work of saving souls; his willingness to labor and suffer for the sake of truth; his anxiety for the ultimate triumph of Christ's kingdom.

"*My Dear Brethren*—I feel encouraged to communicate to you something relative to the advancement and establishment of the kingdom of Christ in this section of the country. The work is still progressing over the head of every opposition: my meetings are crowded day and night, and multitudes are inquiring the way to Zion. But the laborers are so few, and I am almost worn down with constant preaching; but I feel strong in the Lord, and in the power of his might. O, that more laborers would venture out into the field! Ride on, thou victorious Saviour, till thou shalt have dominion from land to land, from sea to sea and from the rivers to the ends of the earth!"

In August of this year, he, in company with a number of other ministers, attended a camp-meeting near Sunsbury, Ohio, at which an incident occurred, showing his address and tact in meeting emergencies, as well as his reliance upon Divine aid and the superiority of the moral power over the animal or physical. The meeting had progressed, with some good indications, up to Saturday evening. There were, however, occasional slight interruptions, from those called, in common parlance, rowdies. They finally resolved that on that evening they would break up the meeting; accordingly they came into the "camp-ground" and up to the stand in a solid phalanx, and commenced throwing clubs and other missiles into the congregation and at the ministers in the pulpit. Several of the congregation and one or two of the ministers were struck and slightly injured. Eld. Joseph Thomas, known as the "White Pilgrim," was preaching, but so violent was the attack, that it was thought best to close the meeting, for that night at least. This left the ground in the hands of the rabble; and they immediately commenced their mock religious services, by singing and speaking. After having given vent to their coarse blasphemy, in mock worship and ribaldry for some time, one of their number proposed prayers. This was readily assented to; and a voice said: "Let us pray;" and in an instant the words of solemn earnestness came full and distinct upon their ears. They could not be mistaken; that was not the voice of mockery. The stillness of the grave seemed to settle down upon the crowd, that a moment before were mocking heaven, as the sentences of holy, fervent prayer came from the suppliant. Deeper and more pathetic the voice and words became, until they arose clear and full upon the breath of night, and ascended toward heaven. All were wrapped in the earnest, melodious voice of the pleader, as it increased in volume, until the encampment and the ancient woods around were filled with its force. No other words were spoken. The voice, the prayer, the earnest pleading, the holy sentiments, gushing from a warm soul of Christ-like love, all, poured out before the God of eternity, were resistless. The moral and spiritual force of one man, under God, triumphed over the physical, the mere brute force, of the many. The victory was complete. The mob quietly dispersed, and interrupted the worship of the people no more during that meeting. The man who did this was Eld. Walter, then only twenty-three years of age. He had left the stand with the other ministers, when the attack was made by the mob, and had, unobserved—as the rabble had extinguished nearly all the lights—by them, made his way into their very midst, waiting only an opportunity to prove the superiority of mental and spiritual force over the physical and wicked: and one soon offered; he seized it with a firm heart, fully believing it must subdue and conquer in the end.

Under date of September 10, 1828, he speaks of the good work thus: "I attended a camp-meeting in Delaware county. It commenced on Friday, the 5th instant, and continued till Monday following. The power of God was with us, and many professed faith in Christ. There was a general union among different societies; it was glorious to behold. Reformation is spreading rapidly through this part of God's heritage, under the labors of Eld. T. L. Campbell. Many are turning to the Lord in my field of work. Churches have been planted in many places. May the good Lord prosper the right and the good."

On the 4th day of October, 1828, he left home on a tour of several months, through the middle and eastern States. He writes in his journal of this date: "After leaving my home, and while pursuing my journey, I had many serious contemplations concerning my calling to the great work of the ministry; but felt peace of mind in my undertaking. I tried to pray to the Father for grace to keep me humble, that I may never disgrace the cause of Christ. The evening after leaving my residence, I preached at the house of Brother Moore, to a crowded congregation. We had a refreshing time from the presence of the Lord. Many came forward and gave me their hand to meet me in heaven."

On Sabbath, the 5th, he preached in a Baptist chapel, in Knox county. Continuing his journey, having an appointment almost every day or night, till he reached Smithfield, the 10th. "At Cadiz," he says, "I spoke to those who felt interest enough in Christianity to come out; and I think good was effected. A Presbyterian brother appeared to be convinced of the impropriety of party names." "At Smithfield," he writes, "I found the brethren well in health, but rather low in religion. Political affairs claimed a much larger share of their attention than the worship of God. On Sabbath, I preached at the house of Brother Scott, a worthy and excellent member of the Church, living near the village. A very large congregation attended, to whom I spoke nearly two hours with good liberty. The blessings of heaven attended the word delivered; saints were refreshed, and sinners appeared to feel the necessity of preparing to meet God. My prayer is, that the Lord would revive his work in this place, till all shall come to the knowledge of the truth. When I look over the world of mind and see so many cold and indifferent in matters of Christian duty, I am made to cry out with the old prophet, 'O Lord revive thy work; in the midst of the years make known; in wrath remember mercy.' My meditations this afternoon were glorious, while I looked forward to that rest that remains for the people of God. In the evening, I held meeting in Smithfield, and spoke to a crowded house; and at the close there was a general weeping through the congregation. Many good, kind people live here, who would make noble disciples of Christ, if they would only become obedient to the faith."

On the 18th of October, he arrived at Pleasant Grove chapel, Alleghany county, Maryland, where he met with Eld. Daniel Long, who had been making that section of country his field of work for some months past. Elder Walter writes: "The cause appears to be prospering well under the preaching of Brother Long." He preached on the 19th and 20th to the congregation worshiping in that place, at which time "eight," he says, "received the right of fellowship as members of the Church of Christ." He held meetings of days in a number of counties in Virginia, Pennsylvania, and Maryland; at most of which there were excellent works of grace. He mentions the pleasant, happy, and profitable meetings held in connection with Elders C. Sine, D. Long, R. F. Furguson, and T. Cotrell. Of these brethren he speaks in the warmest terms of Christian love. He visited Baltimore, Philadelphia, and New York City, in each of which places he held meetings, presenting to large assemblies the claims of heaven's truth. While at Philadelphia he was taken very ill, and for weeks but little hope was entertained of his recovery; indeed, at one time all hope was gone. It was thought, by his most sanguine friends, that his work on earth was done; but his fine constitution wrestled strongly with the disease, and finally, with the blessing of Providence and the care and close attention of kind friends, triumphed. He rapidly recovered from this severe attack; and no sooner is he able to be out than we find him at work with his might in his Master's kingdom.

He was absent from home on this tour eight months, returning the first of June, 1829, having traveled nearly three thousand miles, averaging a sermon for about every two days during the time he was gone.

It needs no statement of mine to bring out his entire devotion to the blessed work of publishing and defending the free gospel of salvation; nor to present more forcibly the sentiment so often uttered by him, "that the cause of Christ was dearer to him than his own life." His labors so extensive, while he was yet so young, being now but little past twenty-three, which were performed amid so much toil and self-sacrifice, all declare his devotion to, and universal love and sympathy for, the glorious reformation, in which he, with others, was engaged. The Macedonian cry, "Come over and help us," came from many places, near and remote, and was never heard by him with indifference. If within the limits of reasonable possibility, he responded by his presence, ready to speak forth the primitive truths of the gospel, whatever might be the odds the sectarian world arrayed against him and the cause he plead.

During the years 1830 and 1831, he was mostly employed in traveling a circuit in the central counties of Ohio. The congregations of Christians were, in many places, unable to have a settled ministry, though this was regarded by Eld. Walter as essentially necessary to insure permanency: but feeble churches must be supplied with preaching; new ground must be broken up, and therefore the evangelist was demanded. Our ministers were all, in that day, in the west, evangelists—missionaries; and among them Walter was one of the most active and thorough-going. In chapels, in school-houses, in private residences, in log cabins, in barns, in the woods, and wherever circumstances rendered it necessary and a congregation could be collected, he, with his co-workers, was found ready to preach Christ and him crucified.

To bring the congregations of Christians in the west into a more efficient, practical working order, that the Word of truth might go out from them, claimed his early and earnest attention. He was a man of order and systematic arrangement, fully believing that no important results could be attained without them. However good the government might be, by which societies or communities proposed being controlled, it must fail, in a great degree, of its happy intention, unless conjointly, systematically, and harmoniously carried out. To accomplish this, conferences were organized, where the strength of the brotherhood might be concentrated, and more efficient co-operation obtained than could otherwise be commanded. A more compact organization of churches, and closer observance of the discipline of the divine constitution—the Word of God—were deemed essential to prosperity. More piety, more active benevolence, more willingness to sacrifice for truth's sake, a more liberal support of the ministry, were necessary elements of success. All these subjects received his attention and warm support. At these annual gatherings of the various congregations, he was among the most efficient. His own heart was warmed with these important movements, and whenever he spoke upon them, a like life and interest were infused into others. To bring about these results did he bend his energies, and with much success, too, during the years 1830, '31, and '32, and, indeed, we may say all his life; for as years and experience matured his mind, the importance of these became more apparent.

Notwithstanding his employment in his own State, he made annual visits through Pennsylvania, Virginia and Maryland. In one of these tours, April 20, 1830, Eld. Joseph Thomas accompanied him. Their meetings were productive of much good. The churches were made stronger in the faith, and many wandering souls induced to return to Christ the Shepherd and Bishop of souls.

As he looks over the harvest-field of Christian labor and philanthropy, and marks the outgleamings of truth's triumph, and the strugglings of the great heart of humanity for freedom from political and religious despotism, his own soul kindling into a noble enthusiasm, reaching out his hand and grasping his brother's, tugging to tear from him the fetters of bondage, bidding him "God-speed;" he thus gives expression to the emotions of his heart, in addressing the editor of the "Christian Palladium."

"My soul has often been cheered by the many glorious communications that enrich the pages of our periodicals. I, therefore, submit to your consideration a few thoughts, which may be pleasing to the lovers of Christ. For many years, the Christian cause has been the object of persecution and slander, from the sectarian world. They have vented their opposition, and, with all their vindictive fury, have wielded anti-Christian weapons in the fight. Yet, the Lord has stood by us, has gently cleared our way, and, through troops of foes, has led us from one victory to another, till our howling wilderness has become the habitation of many large and flourishing churches, where the praises of our Immanuel are upon every breeze borne. And under these circumstances, we look forward to a more glorious day, when sectarian malevolence and every unholy disposition shall give way to the peaceable gospel of our Lord.

The present signs of the times are ominous; they speak volumes. The many commotions upon the *great sea of Babylon*, indicate to us, that God is shaking and will shake the kingdoms of the earth. The explosions that have taken place in the sectarian denominations, declare that creeds and confessions of faith will never unite mankind. They are constantly losing their hold upon the thinking part of community. The commotions agitating France, England, Belgium, Spain, Russia and Poland, show that mind will assert its freedom, which sooner or later must be awarded to it. Let the defenders of the right stand together, and raise the standard of truth like men, conscious of the righteousness of their cause, and we shall soon see great achievements wrought by the hand of our God. The precise time when the kingdoms of this world shall become the kingdoms of God and his Christ, we know not; but I do believe the time is not far distant, when the opposers of Christian liberty will be few, and a broader Christian fellowship pervade the Church of God. May Heaven speed every lawful means to bring round the welcome day, when the cold regions of the north shall be under the warm influence of the Spirit of God; and the sun-burnt paths of the south be traveled by the followers of Christ; and the benighted heathen in the east, be illuminated by the rays of divine light; and the heavenly anthem be sung, where the sun plunges beneath the western main; and Ethiopia shall have stretched out her hands to God; and the deserts of Africa shall be fertilized by the dews of heaven; when the reigning despots shall no more fetter the human mind; when the wandering tribes of Israel shall return home; and the last lingering Turk shall kiss the scepter of Immanuel; when all shall become the inheritance of the Son of God."

A strong hope, a firm faith in the power of truth to subdue opposition, a glowing enthusiasm and a warm, Christian spirit, are seen clearly in the above extract.

In Hebron, Feb. 29, 1832, he constituted a church, of which D. F. Ladley, then a deacon in the congregation speaks: " Last spring, a Christian Church was planted here, by Eld. Isaac N. Walter, which consisted of only seven members. It has increased to thirty-three, and the prospect is still flattering. We are, as far as I know, at peace with all men, and with God. We are blessed with preaching every two weeks, by two promising young men, Jonas Lawrence and Edward Lewis." These two young ministers, of whom Brother Ladley speaks so favorably, were led into the calling under the kindly and encouraging care and influence of Eld. Walter. He has been instrumental in inducing as many, if not more, young men to engage in the New Testament ministry than any preacher of any denomination whatever, of this age.

During the summer of this year, he preached with good success in Franklin, Knox, Clarke and Pickaway counties; enjoying frequent revivals and baptizing seasons. In September, he attended a camp-meeting, at which there was an encouraging reformation. He says:

" In this section of country the prospects of religion are good. We have just closed our camp-meeting, which was the most interesting time experienced by us in this State. Sixty-nine united with the Church; between forty and fifty found peace and hope in Christ; eighteen were baptized, and upward of one hundred came forward for prayer.

We had the best order I ever witnessed on such an occasion. The fruit is realized in different neighborhoods, and I have since baptized many. 'The Lord has done great things for us, whereof we are glad.' Several young men here, are rising in the vigor of youth, and in the strength of their great Master, to go forth and preach salvation to a wretched world."

There was at this time, some difficulty among some of the most influential brethren in the east, arising from certain proceedings connected with the publication of the "Gospel Luminary" and the "Christian Palladium." This was likely to result in harm to the general cause, by producing factions, dividing interest and leading to fragmentary action. All this was opposed to the prosperity of the Church and the growth of the reformation. Harmony of action and oneness of interest were necessary to insure success. General measures must be approved and strictly observed to secure a healthy, vigorous co-operation. Eld. Walter, with others, saw this disaffection between these two periodicals, and that it was likely to alienate some of the leading ministers. This would not do. The strength, the talent, the influence, the labors of all were indispensable—could not—must not be lost nor weakened. The misunderstanding must be removed; difficulties adjusted, if possible, and a unity of interest and action secured. In view of these things, the Ohio Central Conference, of which Walter was a member, in its session of 1832, passed a resolution to appoint a committee, to open a correspondence with the parties at variance, to ascertain the real ground of difficulty, and, if possible, introduce some plan that would likely bring about a reconciliation and establish concert of action. Eld. Walter was appointed that committee. He immediately opened a correspondence with some of the most prominent ministers of the east, in which he clearly and forcibly presents the points of difficulty; their injurious tendency, and urges their immediate adjustment. He also discusses the propriety of adopting general measures; publishing a standard hymn-book, and other works of Christian literature. A part of the correspondence was published in the "Gospel Luminary," and called forth able articles from different pens. He suggested the expediency of calling at an early period, a general convention to take into consideration these important subjects, and systematize some practical plan of co-operation, so as to command the influence of the churches east, west and south. He proposed going at his own charge to meet such convention, and give his support in consummating arrangements that would bring the most good to the greatest number. This suggestion was responded to, in the following interesting letter: we say interesting, because it demonstrates the fact, that the pioneers of the Christian Church were men of mature minds, and took broad and correct views of the causes of action necessary to insure a successful termination of their labors; that they were not disposed to resort to single and discursive means. We give the letter entire:

"The undersigned having taken into consideration the foregoing letter of Elder Isaac N. Walter, of Ohio, and the subjects therein contained, the dissolution of the General Christian Conference, and the state of the Christian connection in general, deem it expedient that a general convention be called for the purpose of taking into consideration the foregoing subjects, and such others as may be properly brought before it. We, therefore, recommend that a general convention be held in the City of New York, at the Christian Chapel, on the first Tuesday of June next, to commence at 10 o'clock, A. M. We also recommend that the churches, conferences and friends of the cause in general, who are desirous of promoting a general co-operation in the Christian connection, take speedy and active measures to represent themselves, either by letters or by messengers, in the convention. We also recommend that those churches and ministers who approve of the said convention, and can make it convenient, to signify the same in the 'Gospel Luminary.'"

This letter was signed by the following able and distinguished ministers: Frederick Plummer, Wm. Lane, I. C. Goff, G. W. Richmond, J. S. Thompson, J. V. Himes, and G. W. Kilton.

We have room only to remark, that the convention suggested by Eld. Walter, and recommended in the letter, convened at the time, June 4, 1823, and place specified, at which the difficulties were happily adjusted, a union of publishing interest about completed, a more general co-operation established, and other movements of deep interest discussed. Elder Walter was present, and was chosen secretary of the convention, taking an active part in all its proceedings. To him is the honor due, arising from the early meeting of this council of ministers, as he was the first who called the attention of the churches to it.

After having devoted the summer to his field of work in his own State, he prepares for a long tour to the east, of which he thus writes in his journal:

"I left my residence on the 9th of October, on a preaching journey to Maryland and Virginia, and was absent two months. Eld. Long accompanied me as far as Alleghany county, Maryland. We there parted; and I pursued my journey till I arrived in Rockingham county, Virginia. I found the church in a low state, and the brethren somewhat discouraged, owing to the lack of preaching. I commenced my labors, and God stood by me; and his spirit was abundantly poured out upon the people; and at my second appointment in Bro. Burkholder's neighborhood, between thirty and forty came forward for prayer, and a number found peace. During my stay, eleven respectable members united with the church, and seven were baptized in obedience to the command of the great Head of the Church. I think the cause is truly prosperous in that place. We are sorry to be forced to say, that sectarianism is using its influence to impede the progress of liberal Christianity. After remaining two weeks with the brethren in that part of the State, I left them in full hope of immortality beyond the grave. On the evening of the 7th of November, I arrived in Harrisonburgh, the county town, to fill an appointment previously made; but in consequence of an appointment for the Rev. Mr. Murphy, a celebrated divine, who was, on that occasion, to deliver a discourse on the doctrine of the Trinity, particularly against the Christian Church, I told my friends we would defer our meeting and go and hear him.

We did so, but I was very much disappointed; for, honestly, I never heard a poorer performance by any man on that subject. I learned after the meeting, that he had done much for the Christian cause, by showing the falsity of his doctrine in his efforts to sustain it. I sent him word next morning, as I could not see him in person, for the good of his own credit and the cause of Methodism, never to preach on that subject again, until he understood it better.

From this place I proceeded to Mount Jackson, in Shenandoah county; held an interesting meeting. Leaving here, I reached my appointment at Narrow Passage the 10th, where, in company with Eld. Frederick G. Miller, my son in the gospel, I held a three-days' meeting. The presence of God, in his grace, was manifest. Numbers became penitent, and wept for their past sins: several found peace in the Saviour, and united with the Church of God; and on Sabbath afternoon I baptized ten happy converts, two of whom were boys about thirteen years of age, who could tell of the grace of God, and of redemption through the blood of the Lamb."

He proceeded from Mount Jackson to Strasburgh, but was too unwell to preach; but observes that "times are encouraging in this congregation." He passed up what is called the "Back Creek Valley," Virginia, calling on Eld. C. Sine, whom he found in good spirits, and working faithfully for the truth. "Here I learned," says he, "that a few days previous to my arrival, a Methodist minister undertook to prove the following propositions: 1. That Christ was not the Son of God. 2. That the Scriptures were not a sufficient rule of faith and practice. And 3. That the Methodist Discipline is the best system of church government in the world. How he succeeded we leave the reader to decide, drawing his conclusions from the propositions affirmed."

He arrived at home on the 9th of December, from this long tour, worn down in body, but strong in his divine calling. No disposition to complain of the arduous duties of the New Testament preacher. It was his "meat and his drink," to build up righteousness and peace in the earth.

In January, February, and March of 1833, he held a number of very interesting meetings in Utica, Hebron, Chatham, and also near Newark, "where," he says, "there were upward of a thousand at my last appointment, and above eighty arose for prayers." At Utica there was an excellent work, although the opposition is very strong. He writes: "We were charged with denying the divinity of our Saviour. I delivered a discourse on the great controverted doctrine. It was satisfactory to the people in general, except a few who will not be pleased with anything unless it suits their peculiar creed. The standard of Christian liberty, however, is pretty firmly planted in spite of all the efforts of opposers." In Hebron, a number have been added to the faithful, and they include now about fifty. This church was organized by him only one year previous, with but seven members, as has already been noticed, but has gradually increased, till it commands a good influence. In Chatham, he says: "We had a two-days' meeting in February. It was a glorious time. Forty came forward for prayer on Sabbath, and many returned home rejoicing. The cause is steadily advancing in that place: and in sundry other places, the good Lord is powerfully reviving his work. People are becoming tired of the forms and ceremonies of men: and upon the whole, we have reason to praise God for his loving kindness."

In April, 1833, he left his native State to attend the general convention, the following June, in New York City. On his way thither, he passed through Pennsylvania, Virginia, Maryland, and New Jersey, holding meetings at various points, till he arrived in New York, where his coming was greeted with a hearty welcome. Eld. Joseph Badger thus speaks of it: "The friends in this part of the country, who became acquainted with Brother Walter on his first visit among us, welcome his return. We were much gratified ourselves in meeting him at the conference and general meeting, and happy to perceive by his preaching that he has come among us in the fullness of the blessings of the Gospel of Christ."

While in Kensington, Pennsylvania, on his way to New York, he was solicited to preach; there being no meeting-house in the place owned by the Christian Church, application was made to the pastor of the Protestant Methodist Church for the use of his chapel, which he peremptorily refused; accompanying the refusal with some very severe strictures on the supposed sentiments of Eld. Walter, which called from his pen the following pointed letter. We give it entire, for the reasons that it presents the unjust charges of false doctrine, that, not unfrequently, were urged against the noble-hearted men, engaged in pleading for a free and all-sufficient gospel, and their willingness to suffer reproach for it and defend it before the bar of public opinion. We will let the document speak for itself.

"*To the* REV. DR. PRICE, *of Kensington, Pa.:*—Sir—On my arrival in Kensington I was solicited by my old friends in that place to deliver a discourse on the subject of religion; to which I agreed, provided the use of your church could be obtained. In the minds of my numerous friends there was no difficulty; the trustees of your church were all perfectly willing; but on further reflection we thought it best to see you. We accordingly left word for you to call at Mr. Gort's, where you came; application was made by Mr. Gort for the use of the chapel. You then turned to me, and made the following inquiry: 'What church do you belong to?' To the Christian denomination, sir, was my answer. You then said: 'You cannot preach in my church,' and assigned the following reasons: 1. I denied the divinity of Christ. 2. I was no better than an idolator; and 3. That I would be damned as sure as there was a devil in hell; and further stated that your ordination vows were such, they compelled you to oppose and put down the doctrine that I preached to the world. Now, my dear sir, your statements with regard to the above propositions, are without foundation in truth, and such declarations as you appear to be master of, are so highly colored with absurdity that they will gain but little credit with any but those infatuated devotees of what you are pleased to term a '*Triune God.*' And, in fact, there are a great many who believe the doctrine of the Trinity, that would decide against you. Now, sir, to say nothing about the hard spirit and unchristian treatment toward me, I will come immediately to the subject.

1. You say, 'I deny the divinity of Christ.' What do you mean by the divinity of Christ? If you mean by that term that Christ is personally the self-existent and eternal God; then I must prefer believing the doctrine of the Bible, rather than your exposition of the term divinity. Or, if you mean by the term, that Christ is divine in his character, mission, and works, I agree with you, with all my heart. But the former appears to be your view of the subject, and, as a candid man, I must differ from you. Although I believe in the doctrine of one God as firmly as any one, but, at the same time, believe positively, that Christ is the Son of God, consequently cannot be that God whose Son he is.

I believe in one Uncaused, Unoriginated Being, and that he possesses all the incommunicable attributes that are essential to the character of such a Being; hence, possesses infinity; and as there is but one infinite space, there can but one Infinite

God exist in the same infinite space; and no being can possess infinity but He that is uncaused and unoriginated. And, sir, will you pretend to say that Christ is uncaused, unoriginated? If you do, you will oppose the declaration of Christ himself, when he says: 'I proceeded and came forth from God.'

I believe that Christ is the only name given under heaven whereby men can be saved. I believe 'he offered himself without spot to God,' and that we can 'joy in God through Christ,' by whom we may receive 'the atonement.'

2. 'That I was an idolator.' Why? Because I did not worship Christ as the Supreme God. I confess that I do not worship him as such, but I do worship him as the first begotten, according to the command of Jehovah, Heb. i, 6, 'For when he (God) bringeth the first begotten into the world, he saith, and let all the angels of God worship him.' The wise men worshiped him, Matt. ii, 2, as the king of the Jews that was born. Was the Supreme God ever born? The disciples worshiped him as one risen from the dead, Matt. xxviii, 17. Did the Infinite God ever rise from the dead? Now, sir, if worshiping Christ as the Son of God constitutes me an idolater, then I acknowledge myself one.

3. You stated that I would be damned as sure as there was a devil in hell. Here I will remind you that you forget your station; instead of acting like a servant, you have assumed the office of judge. Who made you a judge? In your morning devotion, you ought to have read the second chapter of Romans: 'Therefore thou art inexcusable, O man,

whosoever thou art, that judgest another; for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things.' Had you have read this chapter, I think you would have acted differently through the day toward me. But perhaps you will say, as you have already said, that your ordination vows compel you thus to act. If so, I would like to know from what source you received your ordination. Will you please tell me? I believe that God sent his Son to be the Saviour of the world, and that we obtain redemption in his blood; that we must be born again; that we must live holy lives, denying ourselves of all ungodliness, living soberly and righteously in the world; that we must love our brethren with a pure heart fervently and our God supremely. All these I believe and preach. Do your ordination vows authorize you to put down this doctrine? Your conduct appears to evidence the fact; do reflect before you further go; 'for it is better,' saith Christ, 'that a mill-stone be hanged about one's neck, and he cast into the depth of the sea, than to offend one of these little ones.' Again, says he: 'Whosoever shall do the will of my Father, which is in heaven, the same is my mother, my sister and my brother.' But you say, that those who have not their coat cut according to the governmental style of your church, will be damned.

I will now say, I am in the field, and invite you forward to investigate the doctrine of the Trinity, either from the pulpit or from the press; and if you refuse this invitation, I shall regard it as indicative of fear on your part, that your sentiments will not stand the test of a thorough investigation before an impartial public."

This shows the spirit of opposition that met these self-devoted men, and their willingness to meet it in the open day, before the bar of public opinion. I admire the manly spirit they evinced when assailed, and most unjustly misrepresented. The reverend gentleman to whom Eld. Walter addressed the foregoing letter, and who had laid such grievous charges against him, did not venture into the arena of public debate; doubtless thinking, in his case, that silence was the better part of valor.

Eld. Walter spent five weeks in the City of New York, during which time there was quite an interest waked up in the congregation; and a number were added to the church. Of his stay in the city, at that time, he thus writes, in a letter addressed to Eld. D. F. Ladley, under date of June 19, 1833.

"In the City of New York, I spent five weeks; preached three times each Sabbath, and three times each week. Many were brought to bow to the Lord, and many more were, with penitent hearts, inquiring the way to Zion. I left there with much reluctance."

In this same letter, he speaks of his travels and labors through Pennsylvania, New Jersey, New York and Maryland, and says: "I have had a great many refreshing seasons since I left Ohio, and some discouraging times; but through them all, and a host of persecutions, the kind hand of Providence has led me. In New Jersey, I attended many powerful meetings. The Lord is doing a wonderful work in that State. Eld. Lane has been a useful instrument in doing much good. I also had the pleasure and profit of attending the New Jersey Conference, held in Johnsonborough. I there met with a number of excellent ministers, among whom I mention Elders Millard, Thompson, Brown, Richmond, McLawren, Bryant, Clough and Lane. By these brethren, as well as by others, I was treated kindly. The session of conference was very profitable, as many things of the first moment were attended to."

On the eve of his leaving New York City, he delivered a very touching, pathetic farewell address. He bore in his bosom a warm heart, and that feeling was intensified by love to God and Christ. It was his custom, on leaving a congregation with which he had formed an acquaintance, to hold with it a farewell interview, on which occasions he often gave free expression to the emotions of his generous spirit. These addresses are characteristic for their depth of feeling, earnest and direct appeal to the better impulses of the soul, and the glowing, inspiring sentiment of holy love to God and man.

"*Dear Brethren:*—The time has arrived when we must take the parting hand. Since my arrival in this city, we have enjoyed, in a great degree, the presence of God. Our meetings have been refreshing; our hearts have been united in the bonds of brotherly affection; and we have said joyfully, 'How amiable are thy tabernacles, O Lord of Hosts.' But the fields are ready for the harvest in different regions; the Lord calls and I must obey. With mingled emotions and a deep sense of my responsibility to God, I leave you and enter a wide world. The work is before me, and Heaven being my helper, I will not shrink from it.

To you, permit me to say, the Lord has given directions how to improve your moments as they rapidly pass, and has so ordered it in the divine economy, that all, who will, may walk faithfully in the duties of life here, and meet hereafter in a better world than this; and to these ends I have visited you, and for their accomplishment, under the favor of God, I am not discouraged. Your welfare, brethren, will ever lie near my heart; numberless reflections concur with a thousand tender recollections of past kindness, to keep it there. Yes, these pleasing reflections will always occupy a place in my mind; and when I am traveling in distant places, and, perchance, meet with cold receptions, with joy and gratitude will I remember your kindness, and the hospitality that I have realized in your houses; the remembrance of which will call into associated action all the powers of my soul, to offer praise to my God for all his benefits done unto me, and the blessings of Christian love and sympathy planted in the bosom of his children.

But you have great opposition from the popular sects, and they are daily using their efforts to crush the infant cause of Christian liberty; but remember that a few fishermen were the first who confirmed in the minds of men the eternal truths of heaven; although in the early ages of Christianity, the Jews and the Romans opposed the truth, yet their efforts were ineffectual, as much so as the school-boy's arrow aimed at the sun to extinguish its rays. And all the exertion now used to establish sectarianism, will have no better effect than formerly; if you are only united in the great work, and pursue a course dignifying to the Christian character, the victory shall be yours. Never, under any circumstances whatever, possess a spirit of bitterness, which is almost always the offspring of a human creed in some form or other. Never wrap yourselves in a sectarian mantle, and pass by a fellow-man, and leave him to be torn by *fiends* and *devils.* You must be the agents of mercy, for mercy is one of the darling fruits of a true Christian. You ought to cultivate friendship and universal benevolence toward all mankind. These will bear witness to all the members of the community where you live, and throw out an influence that you have been with Jesus; and in the midst of all your sorrows you will stand unshaken; for Paul says: 'Nevertheless, the foundation of God standeth sure, and having this seal, the Lord knoweth them that are his.' And finally, you shall be wafted to the regions of peace, where the wicked shall cease from troubling, and the weary shall be at rest."

Such were the thoughts that flowed warm from Eld. Walter's affectionate heart to his brethren in New York City, as he was about leaving them to return to his home in Ohio. But in his leave-taking of them, he does not forget the humble, penitent ones, who had anxiously crowded to the throne of grace during his meetings, and who were yet bathed in tears of penitential sorrow. No; he turns to them in the fullness of compassionate sympathy, and says:

"You who feel deeply anxious for the salvation of your souls; who have pushed your way to the altar of prayer; who are in the vigor of youth, let me say, that all heaven is in your favor, and that great and precious promises are given for your encouragement. Your Father in heaven hath said, 'They that seek me early shall find me; and an early sacrifice is acceptable in the sight of God.' O, precious soul, Jesus loves you; he hears every sigh, and counts every tear that falls. A goodly number who were with you, have already found the pearl of great price; let this encourage you to seek on, and you shall realize the same blessing. I trust you will not cease to strive till you taste of the good word of God, and of the powers of the world to come. Press to the cross of the Saviour, and at his feet lay the burden of your soul. He will have compassion, and turn your sorrows into joy."

To those who were yet, in a measure, impenitent, he addresses himself thus:

"And, finally, let me say to the dying sinner who has attended our meetings, and who has, in some degree, appeared to realize the importance of religion, you have tried, and are still trying, to drive these convictions from your mind; but remember you must die and appear in the judgment of the great day, and in that awful scene you will find no friend to pity, no Jesus to save, no hope to bear you up, but a fearful looking for of fiery indignation. Remember that you cannot appear in the congregation of the righteous as you now can, but must be turned off on the left hand, to lie down in sorrow. O turn, turn from your sins to God; come to Christ the Lamb of God, and leave your sins, that must ruin you!"

The broad catholicity of his religious feelings, the activity and intensity of his affections, the progress and permanency of the uncorrupted truth of heaven, the purity, harmony and strength of the church, the honor of God, the compassion of Christ, the salvation of men, all, were gathered in his bosom, not as transitory visitors, but as having a home there, and produced an undying interest and anxiety, amounting almost to a burden of soul, for the restoration of his race to the moral image and character of God. His prayerful solicitude for the welfare of the numerous churches he had assisted in planting and building up in different States, constituted one of the excellencies of his spirit. Time could not weaken, nor absence or distance render less intense this anxiety. In his long and wearing journeys, in his ministry, his thoughts reverted to other scenes of labor, and clustered round the congregations gathered in them. He often addressed them in his absence, in kind and encouraging letters; many of which speak a soul baptized with the spirit of Christ.

We will close this chapter, by giving some extracts from one, written by him during the tour last narrated, dated Harrisonburgh, Va., June 19, 1833, and addressed to the church in Hebron, Ohio. This was received and read by D. F. Ladley, then deacon in the congregation in that place.

" *My Dear Brethren*—Though mountains great and high, and rivers deep and wide, separate us, yet my heart is bound to you by the strongest ties that possibly can unite a minister to his congregation. And often since my departure from Ohio, when I have retired to rest in a strange place, the business and noise of the day hushed into silence, and the world feasting on fancy's golden dreams, I have thought of my brethren in Hebron, and the adjoining sections. How pleasing the recollection of the happy hours passed in communion together. It is like the music of the carol, both pleasant and mournful to the soul.

I look back to the time when the little vine was planted in your village, consisting of but few members. Some of these have fallen asleep in Jesus, and have gone from labor to reward; yet God has stood by his little flock; and has watered the vine with the dew of heaven. It has grown like the cedars of Lebanon; and O, that its leaves may appear alike in summer and in winter! You have every encouragement to press on to the prize of your high calling; and to know more fully the Lord, and the power of his resurrection, and the fellowship of his sufferings, being made conformable to his death.

The Lord is doing wonders in the world for the cause of holy truth, and will do more. The time speeds on when the songs from the redeemed on the islands of the sea, shall mingle with the shouts of triumph from the continent; and when the news of a free gospel shall spread from the Alpine mountains to the Pacific Ocean. Let this encourage you in the defense of truth; and keep you firm in your work of love. God is with you; his truth will guide; his spirit will comfort you; and his love will strengthen you. Trust in him, in the name of the blessed Christ."

CHAPTER V.

DEDICATES A CHRISTIAN CHAPEL IN ROCKINGHAM COUNTY, VA., JUNE 30, 1833—PRESENTS AN OUTLINE OF THE SENTIMENTS OF THE CHRISTIAN CHURCH—REV. MR. LYON, OF VA., MINISTER OF THE M. E. CHURCH, TAKES EXCEPTION TO THEM—A DISCUSSION BETWEEN THE PARTIES—ELD. WALTER IS CALLED TO TAKE THE PASTORAL CHARGE OF THE FIRST CHRISTIAN CHURCH IN N. Y. CITY—ACCEPTS AND ENTERS UPON HIS WORK, FEB., 1834—PROSPECT BEFORE HIM—HIS LABOR THERE AND IN OTHER PLACES DURING THE FIRST YEAR OF HIS PASTORATE.

We will beg the reader's indulgence, while we step back to June 30, 1833, two months from the date where our last chapter left Eld. Walter to record his dedicating a Christian chapel in Rockingham county, Va.; on which occasion he delivered an able and eloquent sermon, embracing the leading views of the church of his choice; these were the Unity of God, the Sonship of Christ, the name "Christian" as the divinely-appointed appellation of the followers of the Messiah, the Word of God as the only rule of faith and practice, and Christian character the test of fellowship. These were presented and enforced with much ability; and produced a marked effect upon the community. The candid and impartial saw the harmony of these sentiments with the Holy Scriptures, and with their reasonable, common sense conception of revealed truth, free from the technicalities of creeds and councils.

To these cardinal truths, so clearly set forth in the volume of God's inspiration, the Rev. Mr. Lyon, a prominent minister of the M. E. Church, of Va., took exceptions, and proposed an investigation of these questions of theology, which was readily conceded to by Eld. Walter. Each was to deliver a sermon, Mr. Lyon leading off, and Mr. Walter following, occupying as much time in its delivery as desirable. A large congregation was called out to listen, and evinced no little interest in the discussion. In this comparing of the merits of the positions occupied by the disputants, Mr. Lyon was severely worsted. His failure was most signal, and was thus commented on, by the editor of the "Christian Palladium."

"A spirited controversy has taken place in Virginia, between Eld. I. N. Walter and Mr. J. C. Lyon, a Methodist minister of Harrisonburgh. Mr. Lyon, in this case, has fared as all Methodist ministers must, who have the presumption to enter the field in defense of their creed in this age of light. Mr. Walter is a young man, yet he has *foiled*, if not *confounded*, a Methodist champion. The strong man, the *Lyon* (lion), with desperate frenzy and tremendous roar, fell upon this young stranger in a strange land. But the stripling, like David, caught him by the beard and smote him! Now his carcass lies by the wayside."

This marked defeat was sorely felt by Mr. Lyon and his friends, and led him, a short time subsequent, to publish a pamphlet, in which he labors hard to regain his lost honor; but in this he succeeded no better than in the former effort, as it called forth an able reply from the pen of Eld. Walter, in a pamphlet of twenty-two pages; in which Mr. Lyon is completely met and foiled.

I should like very much to present "*The Young Man's Reply*" entire, but must satisfy myself and the reader with a brief digest of it, with some quotations. We do this because our limits will not allow more.

After having introduced the subject in a few clear, pointed sentences, he alludes to the incorrect statement of Mr. Lyon, respecting the name by which Eld. Walter and his brethren choose to be designated, referring to them as "self-called Bible Christians;" that is, that they assumed the name "Christian" without any authority. Eld. Walter meets this incorrect insinuation, by giving a brief view of the City of Antioch, where the name was first given to the followers of Christ, and the circumstances surrounding the disciples in that place. He says:

"In such a city was Christ pleased to confer his name upon his followers.

The original word which is rendered, *were called*, seems to intimate that they were called Christians by divine appointment; for it generally signifies an oracular nomination or declaration from God; and to this purpose is it generally translated. Dr. Doddridge, in his Family Exposition, has very justly rendered this verse thus: 'And the disciples were called Christians, by divine appointment, first at Antioch.'"

After introducing a number of texts, in direct proof of the proposition, that the name was recognized by the apostolic congregation or church, as divinely communicated, he says:

"The name is significant, the interpretation being *anointed ones.* Christ signifies anointed, 'the Lord hath anointed me.' Christian is derived from Christ, and signifies an anointed one. 'Touch not mine anointed;' that is, mine anointed people. 'Ye have received an unction from the Holy One.' A Christian possesses the mind and imitates the example of Christ. The name 'Christian' is designed to bury all party names, and unite the followers of Christ in one body. All other names are divergent, and are calculated to divide and scatter the people of God. If Christ has taken down partition walls, and taken away partition names, they who are building these walls and bringing in these names are opposing his will and pleasure.

But it may be asked: 'What harm can there be in calling ourselves by names that are not Scriptural? Mere names are innocent things.' But it must be remembered that unscriptural names are generally associated with anti-Christian doctrine and practice: no doctrine that cannot be fully expressed in the language of Scripture, and that too without detaching or separating it from its legitimate connection, ought to be received as the doctrine of Christ. No principle ought to be sanctioned that necessarily depends upon unscriptural names. They who can express their sentiments and practice, in the language of the Bible, are the most likely to be the nearest right. When men change their names, they have a design in it. When the Church of Rome added the names 'Holy' and 'Catholic' to the word church, making the 'Holy Catholic Church,' as she terms her communion, she evidently intended to make an obvious distinction between those churches who submit to her dictation, or rather usurpation, and all others; and her practice is in keeping with her unwarrantable assumption. And while Protestants continued to add names to the word church, such as 'Episcopalian,' 'Presbyterian,' 'Calvinist,' 'Methodist,' etc., they evidently intend to set up a standard peculiar to themselves or their sentiments, some of which standards, to say the least of them, must be incorrect, since they all differ from each other in some very essential particulars. These churches are established upon such principles that a Christian is not eligible to membership in them; that is, he must not be a Christian only, but a sectarian. It is not enough for him to subscribe to the text of God, but he must give his assent to the expositions of fallible men, and thereby acknowledge a spiritual interpreter, who is about as likely to give a false exposition as himself. It is to justify these principles, that high-toned sectarians plead for unscriptural names; and we reject the names, because we have renounced the principle—we find no use for them. Neither would you, if you acknowledged and acted upon the principles of Christian liberty, and the right of private judgment."

After having fairly and scripturally answered Mr. Lyon's first point of objection, he proceeds to the main question urged against liberal Christianity: the unjust charge, that Christ is regarded by the Christians as a good man simply. This is repelled, and the arguments to prove that he was the Infinite God, met and set aside; and the texts introduced in proof of the last proposition taken away, by giving their correct interpretation.

Mr. Lyon affirms Christ to be the "mediatorial God of the Bible," to which the "Young Man" replies, after quoting a few texts directly in point.

"What are we to understand by the term mediator? The answer is obvious. It belongs to one who intercedes between two parties. In this case God is one party, against whom man has offended, and man, the offender, is the other; and the office of Christ as mediator is to reconcile them. 'If any man sin we have an advocate with the Father, Jesus Christ the righteous.' Does any man, in his rational senses, believe that the Supreme God is mediator between God and men? To say that Jehovah acts in the office of a mediator, is to say that a mediator is an office and not a person. But Christ is a person, and as such is distinct from God, else he could not mediate between God and men."

Mr. Lyon stated, that the term person was not a Bible term, and was, therefore, inapplicable in the discussion; to which Mr. Walter replies:

"Let us examine this subject: 'Who being the brightness of the Father's glory, and the express image of his *person*.' The reason why you do not admit the term person in your hypothesis is very plain; it would destroy your system of *Trinitarianism;* and yet Christ is declared to be the express image of God's person, and of course he cannot be the person of whom he is declared to be the image. But why not admit the term person? If it were not the doctrine of the Bible, it is found in your creed. 'In Unity of this God-head, there are three *persons* of one substance, power, and eternity.' Though I can, in some degree, account for this, for I heard you say, in the sermon you delivered on the stand near Antioch Chapel, in July last, that you never had found any principle in arithmetic to prove to your satisfaction, how one could be three and three could be one; and when I informed you that your discipline held forth the doctrine of three persons in the God-head, and that your brethren zealously contended for it, you observed, you knew that, but to you it was always labor in vain."

We have not room for any more extracts from this document from the pen of Eld. Walter. We may safely say, however, that it was a manly, clear, scriptural, and forcible refutation of his antagonist, and an honor to the cause of truth. In the close or appendix he submits twenty-six arguments against the doctrine of the Trinity and in favor of the indivisible Unity of God and the Sonship of Jesus Christ; accompanying them with the plain testimony of the Scriptures. The result of the whole was the advancement of truth and the suppression of error.

In the year 1833, Elder S. Clough resigned his pastoral care of the First Christian Church in New York City; and the society immediately gave Eld. Walter a unanimous call to take charge of it. The inducements they could hold out, in a pecuniary point of view, were very meagre indeed, as this sentence contained in the first letter, under date of June 21, 1833, notifying him of his election to the pastorate of that congregation, clearly indicates: "We can only say that we will do what we can to support you." They had but little to offer, except their devotion to, and love for, the cause of Christ. They were few in number, but willing to work to the full extent of their ability for truth-sake. They had suffered much, and were willing to suffer more, if only the standard of non-sectarian Christianity could be maintained. This was a noble resolve. Their letters addressed to Eld. Walter, show a hearty willingness to stand by the profession they had made to the last moment.

And then, on the other hand, Eld. Walter, if he accepted the call, must begin his work under the most discouraging circumstances. A small congregation, numbering only seventeen members, in the largest city in the Union; pressed severely by pecuniary embarrassment; surrounded by wealthy and numerous opposers; in short, difficulties and obstructions beset them on every side. His salary must necessarily be small. In view of these facts, all of which were known to Eld. Walter, the call was extended to him. Nothing but the love of Christ and humanity, and an exalted conception of duty, could have induced any one to have accepted the invitation under such circumstances. Yet he did it; and it was a heroic act, and must greatly increase our admiration of his truly great and generous soul. His was a heart that could not deny, if within the limits of the most powerful exertion; and especially when appealed to in the language we now quote from one of the letters of correspondence between the committee of the church and himself, under date of August 10, 1833: "We are of the opinion that no man can give so entire satisfaction to the society, generally, as yourself. And we believe that, with the blessing of Providence, your presence and exertion will save the society from a disgraceful dissolution, and that nothing else can now prevent it." This appeared to make his duty plain; and it was only necessary for his being convinced of it to act. Other matters came in as secondary considerations; and when opposed to what his head and heart told him was duty, held but a light balance in determination and action.

Although he accepted the invitation of the church in the city to become its pastor, he did not enter upon his duties there until Feb. 2, 1834. The principal reason was his numerous engagements in different States, extending up to the last of January 1834. In November, he attended a number of interesting meetings in Milan and Beekman, in Dutchess county, New York. From these points he returned to the city, where he spent a few days; and thence to Philadelphia, where, in company with Eld. D. Millard, he held several meetings; and also in the adjoining country. He then passed on to

Virginia and filled his outstanding engagements, closing up his work in view of his new field of employment. From Virginia he returned to Washington City, where he tarried over the Sabbath, Jan. 19. Having no appointment for the day, he attended religious services in Congress Hall, and heard the celebrated Dr. Spring of New York City, who conducted the exercise, instead of the chaplain. He criticized the doctor pretty sharply, and we think very justly, as the entire service was mechanical, without much soul, gone through with in the most approved orthodox style. In the evening he attended Mr. Palfrey's chapel, and speaks very highly of his sermon. He also had a pleasant interview with him, and was politely and cordially invited by him to occupy his chapel at any time he wished. On this, Eld. Walter remarks: "For this I felt thankful, that I had met with a man who was not under the influence of sectarian dominion, so as to prevent his acting like a Christian." Mr. Palfrey is a Unitarian clergyman, and a man of broad, liberal feelings. Eld. Walter adds: "From this point," Washington City, "I went to Baltimore, where I tarried but one night, and then passed on to Philadelphia. Here I found Elders Plummer and Fleming in good spirits, and an increased attention and number in the Christian congregation. I preached several times, and enjoyed a refreshing season from the Lord. I then passed on to this city," New York, "and found things in rather a gloomy state; but we shall hope and pray for the better. Last Sabbath there was good feeling in my congregation, and a larger number than I could expect, from the distressing circumstances attending the church heretofore.

I am now surrounded by the noise and confusion of this busy city, and see multitudes moving like 'shadows o'er the plain;' but in the midst of all, I send my thoughts across the heights of the Alleghany, to my beloved Ohio. There are many warm-hearted brethren, whom I love in truth; and many churches that I have organized, for whose welfare I daily bow in secret. And then I turn my thoughts to the south, in Virginia and elsewhere, where my labors are much needed, and where there are generous souls, willing to assist in bearing forward the ensign of Christian freedom. May Heaven's blessing be with them in their work of love!"

Eld. Walter has now fully entered upon his pastoral duties to the church in New York City; and we need not now enlarge upon the trying circumstances that stood fully revealed around him, as they have already been referred to and will be again at the close of this chapter, so as to see fully, the man in this arduous undertaking. He began his ministration with a fixed purpose to accomplish something for his master's kingdom; and therefore summoned all his energies of mind and body to the work; praying the Father of grace for help. The fruit of these labors, combined with the hearty co-operation of the few whole-hearted brethren of the church and the blessing of God, were soon seen.

In a letter addressed to the editor of the "Christian Palladium," by James M'Keen and John Jones, dated March 22, 1834, we make the following extract, showing the success of Eld. Walter's work during the first six weeks of his charge.

"Eld. Walter, after some hesitation, has made up his mind to remain with us through good and through evil report. After coming to such resolution, he commenced his labors on the first Sabbath in February last. His success in so short a time has exceeded our calculations. The congregation has already more than doubled itself, and at the same rate of increase the chapel will be filled with hearers in less than six months.

As it regards harmony in the society and the prevalence of the proper spirit of the gospel, there seems to be a great change for the better. Such a state of things, bursting upon us like sunshine after a dark, cold and dreary season, is peculiarly pleasing, and is calculated to swell the heart with the highest aspirations of gratitude and praise to the Supreme Disposer of events."

About the first of March, of this year, he commenced a series of fourteen lectures on the opening of the "seven seals," recorded by St. John, the Revelator. These were able productions, and commanded much attention; and we are sorry that nothing is left of them, except the outlines, as they were delivered extemporaneously. That they were more effective in leading the popular mind in the right direction on the subjects investigated, by their extemporaneous delivery, is undoubtedly true; yet we would now be pleased could we turn the manuscript and see the unfolding of thought in the elaboration of his themes, which would have been the case had the lectures been written.

The leading ideas discussed in this series were, "The bringing in of False Doctrines," gathering within its limits the rise and progress of the "Man of Sin," as popery; "The entire overthrow of Error;" the establishment of the "Kingdom of Jesus Christ;" the final "Restitution" of all things; the glorious triumph of "Christianity over Infidelity, Paganism, Judaism and Sectarianism;" and finally, the certainty of the "Judgment of the Great Day." Much interest was awakened in the public mind by the earnest delivery of these lectures, embracing, as they did, topics of the first moment. That they were attended with happy results is very evident from the following letter, giving the expression of a gentleman who attended them, and their blessing to himself. We give the letter entire, as addressed to Eld. J. Badger:

"*My Dear Sir:*—An apology perhaps is necessary on my part, as I am entirely a stranger to you, and almost to the Christian Church. I never heard of such a people till about the 1st of March last. A friend of mine said to me: 'Will you go with me to church next Sabbath?' I asked, what church? 'To the Christian Church,' said he. Well, I thought that was rather a singular name, for I looked upon all denominations as Christians.

But, at the time appointed, I went, took my seat, and Isaac N. Walter rose and delivered an introductory lecture to a series, on the opening of the 'seven seals.' I was pleased with what was said, and have attended regularly ever since; and on yesterday, Mr. Walter closed his lectures, making in all fourteen. And truly, sir, everything, from the commencement of the Assyrian Empire to the final restitution of all things, was noticed in an able and masterly manner. As it respects the rise of popery, the whole was completely developed; and its final destruction was so completely portrayed, that I almost fancied I could see it fall. And all Protestants shared the same fate, as Mr. Walter proved that the spirit of popery was no better in a Protestant than in a Catholic. When he investigated the subject of creeds and confessions of faith, I acknowledge, sir, I felt somewhat irritated, as I had a creed which I loved better than the Bible. But by the time the thirteenth lecture was delivered, I resolved to throw my creed away. I have done so; and the last lecture convinced me of the great need of being a Christian, and this I mean to be. Thank God, I am free. I feel well, happy and joyful. O liberty, sweet liberty of the gospel! O, that all men would be free! I pray God to send out light and truth, till all the world shall know 'the only True God and Jesus Christ whom He hath sent.'"

Shortly after the close of this series of lectures, Eld. Walter was invited to attend a general meeting in Stanfordville, N. Y., commencing the 21st of June, and also to deliver the dedicatory sermon of a new chapel, the church had just completed. The meeting was largely attended and deeply solemn. Of the occasion, Eld. E. D. Terry thus writes:

"On the 21st inst., a general meeting was commenced in Stanfordville. Ministers present, Andrews, Walter, Crandell and Terry. Services were commenced on Saturday, at two o'clock, P. M., with a full house. Eld. Walter preached an excellent discourse founded on Rev. vi, 2. Sabbath morning, at eight o'clock, the brethren met for prayer and mutual exhortation. At eleven o'clock, I. N. Walter began, and at one o'clock completed, a discourse appropriate to the opening of the chapel, founded on Psalms cxxvi, 3. He first proved, by plain, philosophical logic, the existence of the Eternal Jehovah. Of this obvious and incontrovertible aphorism, I think the people, to the number of fifteen hundred, who thronged the house and yard, were compelled to admit *nem con.* 'That there is a God all nature cries.' 2. He portrayed some of the most prominent features of the goodness of God. 3. The effects of fully recognizing these truths. 4. And lastly, closed by recapitulating, in an elaborate manner, the whole fundamental principles of the Christian religion.

During the whole of this discourse, the throng evinced their approbation of the truth by the most profound attention; while the countenances of many were alternately lighted with affectionate smiles and sympathizing tears. Indeed, who can forbear? The Christian's sorrows are far more precious than the joys of the infidel. None but the most bigoted can withhold their approbation of the divinity of the Christian religion; yet

'The moles and bats in full assembly find,
On special search, the keen-eyed eagle blind.'"

Mr. Terry, in speaking further of the labors of Eld. Walter at this meeting, says: "Monday morning, I spoke from John xviii, 36, followed by I. N. Walter, in a discourse from Isaiah vii, 25. This was a solemn time; a goodly number requested the prayers of the church. Tuesday, at eleven o'clock, Eld. Walter preached at the chapel in Milan; at the close of the meeting, he baptized five persons. In the evening, he preached at this place, and although the nights were short, yet the house was filled. He spoke from 2 Chron. ix, 18, 19; had a precious time."

The faithfulness and success of his ministry to the congregation in New York City, and the value the church placed upon them, can be no better expressed than is in the following letter, addressed to him by the trustees of his church, on the eve of his departure to the west, to be absent a few weeks. It expresses the warmest gratitude for his untiring labor to build up the cause in that city; the most anxious solicitude for his safety in his journey, and his speedy return; reposing the strongest confidence in the final triumph of their united labors, aided by the presence of the Infinite Father. We take great pleasure in laying before our readers this communication; full of encouraging words to Eld. Walter, it must have inspired his soul with new life and strength in the work of his calling, and fell as the sunlight of joy upon his heart. The letter is dated July 28, 1834.

"*Dear Brother and Friend:*—Being about to leave us for a short time, in order to visit your friends in Ohio, we, the trustees of the 'First Christian Society in the City of New York,' in behalf of ourselves and the society, take this opportunity of communicating their thanks to you, for the zealous and successful manner in which you have officiated as the pastor of this church and society since taking upon yourself that charge; and also for accepting the invitation to that post under the most gloomy circumstances.

On the 1st of February last, when your labors commenced as pastor, not more than fifty or sixty persons usually attended our chapel on Sabbath. Under your ministry, the hearers have increased more than ten-fold, and probably will continue to increase. And above all, good fellowship and the correct spirit of the gospel have been introduced, and now seem to prevail in the society.

When we invited you to take charge of this society, we informed you that, in our opinion, nothing but your acceptance of the invitation could save the church from dissolution; that under all the circumstances of the case, we knew of no man but yourself, under Providence, who had sufficient power and influence to resuscitate the then sinking and almost hopeless cause; and, as time has since unfolded events, we are more confirmed in that opinion. Your perseverance for a few years, we hope, with the blessing of God, will place the society upon a permanent footing, and beyond the power of its enemies.

As we expect, in your absence, that the attendance at the chapel will fall off, we wish you a pleasant journey, and a safe and speedy return."

We wish also to present a short communication from the "Central Christian Conference" of Ohio, written to the church in New York City, expressive of their abiding affection for Eld. Walter; their high appreciation of his ministerial excellence; and their earnest desire that he should be permitted to return to his earlier field of labor in his native State. But still these Christian brethren are willing to forego the pleasure and profit of his ministry, if his help is more urgently required in other places, and the cause of truth can be the better promoted. Hence this letter, so expressive of true Christian love—so free from narrow selfishness.

"*Dear Brethren:*—We are happy to hear of your prospects, and can sincerely bid you 'God speed' in your late wondrous advancement. We are highly pleased to learn that our beloved brother, Eld. Isaac N. Walter, has been the honored instrument in the hand of God in effecting this glorious change. We are willing that he should go forth as a laborer to build up the waste places of Zion; as a watchman to point out her deadly enemies; and as an evangelist to gather home the wandering, straying sons of man. These done, we are desirous that he should be restored again to the ever warm and fond embrace of his numerous brethren in Ohio; for the harvest is plenteous indeed, but the laborers are few."

On the 28th of July, 1834, the date of the first of the preceding letters, Eld. Walter left his charge in the City of New York, for the purpose of visiting the churches in central Ohio; and, from his journal, this was not a mere pleasure trip, or relaxation from the duties of his profession. This he never sought while sufficient strength remained to meet, even by taxing his energies to the utmost extent, the necessary demands of his parish. In speaking of this tour, he says:

"I left my residence in New York on the 28th of July, my family accompanying me as far as Philadelphia, where we parted. I passed on to Baltimore, and immediately took stage for the west, and arrived safely in Hebron, Ohio, on Saturday, the 2d of August; found the brethren well and in good heart. Next day I met a large congregation in the Christian Chapel, and had a pleasant and profitable interview. Immediately after the close of the morning services, I started for Chatham, where I found the brotherhood well, and working for the promotion of the Messiah's kingdom. The day following, I preached a funeral sermon; the audience was very solemn. On Saturday and Sabbath, the 9th and 10th, I attended a meeting in Pleasant Grove, Knox county, in company with Elders Curtiss, Ashley, Hays and Cotterill. The presence of the Father was manifest; the erring were restored; several found peace in the Saviour, united with the church and were baptized. Tuesday evening following, I preached in Mt. Vernon to an attentive congregation; and on Wednesday, filled an appointment in Danville, where there is an excellent opening for the spread of a free gospel. Sabbath, the 17th, preached in Newark to a large congregation of attentive hearers; and at four o'clock the same day, in Chatham to a crowded house. The Lord was evidently among the people; a number came forward for prayer. The church in this place is rapidly increasing. On the 19th, I preached a funeral sermon in the neighborhood; and the evening of the 19th, preached in Utica, where much feeling was manifest in the audience; I think good will result from the meeting. On the 20th, the annual meeting of the Ohio Central Conference commenced its session, in Birch Chapel, Knox county, and continued together two days in the best harmony; many things of importance were taken into consideration; and, upon the whole, a more agreeable conference I never attended, and I think it is one of the best regulated in the State. Friday 22d, our general meeting commenced on the old ground, in Licking county. The attendance was very large; it being supposed that not less than seven thousand were present on Sabbath. The services continued till Tuesday following, and were of the most interesting character. I was very loth to part with the kind brethren, with whom I had so often met in worship; and I presume I have more warm-hearted friends in Ohio than in any other State I have traveled. During the meeting, thirty-three were baptized, forty-four united with the church, and a great number professed to find peace. Wednesday 27th, in the evening, preached in Miller, the place of my late residence, to a multitude of people, who were much affected; almost all of whom gave me their hand to meet me in heaven.

Thursday, at nine o'clock in the morning, preached in Chatham to a very full house; at the close, a number came forward for prayer, some united with the church, and five were baptized, making in all thirty-nine that I have led into the water during my short stay.

After meeting, started for Hebron in company with Eld. Miller and wife, who are fellow-laborers in the gospel, and also who are my spiritual children; likewise Eld. Lewis, my son in the gospel. We met a large assembly, to whom Sister Miller preached a powerful discourse, founded on Isaiah xxv, 7, 8. Good will, no doubt, result from the meeting. Next day we parted; I to return, filling my appointments, to my charge in New York, and they to their respective places of work. May the good Lord go with those children and make them very useful."

From this point, Hebron, Eld. Walter started on his return journey east. Passing through Zanesville, he reached Wheeling, Va., on the 30th, where he spoke, in the court-house, to a crowded assembly. On the 1st of September, he left Wheeling, *en route* for Philadelphia, where he arrived on the 5th, and was "kindly received by Eld. Plummer," with whom he tarried all night. The next day he arrived at Phenixville, and writes: "I found my family well, they having spent the time of my absence in a pleasant place in the country." He remains three or four days, recruiting his wasted strength, consequent upon so long and arduous labor; then returns to Philadelphia, where he holds a pleasant meeting in the Christian Chapel. We will again quote from his journal:

"On the 13th, in company with Eld. L. D. Fleming, started for Newtown, Bucks county, Pa., to attend a general meeting, which commenced on that day and continued till the 16th; it was truly a refreshing season; a large concourse of people assembled on the Sabbath, who appeared deeply impressed with the truth. We returned to Philadelphia on the 17th, where I preached to a pleasant congregation, who were not forgetful to administer to my necessities; may the Lord reward them! On the 19th, I left on the steamer for New York City, and arrived in the evening of the same day. Sabbath following, 21st, met the flock of my charge; it was a happy interview after an absence of seven weeks. Eld. James M. Westcott filled the pulpit, during my visit to the west, to the general satisfaction of the church; and we trust his labors of love will be remembered in eternity."

He continued with his congregation in the city, working day and night, till the 2d of October, when he left to fill some appointments previously made, in Dutchess county, and was absent till the 7th. During this short tour, he preached in Stanfordville, Milan and Union Vale, to large congregations. The people were well engaged in the various churches he visited, and a time of greater prosperity was looked for. Elders James Andrews and Philetus Roberts were with him during the meetings just referred to, and rendered excellent aid by their able and earnest preaching.

" Met my congregation," continues his journal, " at our stated meetings until Tuesday, the 21st, when I left in company with Elders F. Plummer, H. Plummer, L. D. Fleming, J. V. Himes, S. Clough, William Andrew and Brother Sargent, to attend the general conference, but after traveling about thirty miles in the steamboat Union, we were compelled, in consequence of the machinery giving out, to cast anchor, and wait till evening to be towed back to New York. During the day, on board of the boat, the passengers appeared quite contented, and it was proposed to have religious service, to which the captain willingly consented. The cabin was soon crowded full, when I gave them a discourse on Jesus and the resurrection; excellent attention was given during the exercises; and I have no doubt but that some good was done in the name of Christ."

He speaks of their arrival at the general conference, held at Union Mills, New York, Oct. 23d; and the happy interchange of friendly greeting among the ministers; and their earnest endeavors to multiply means to spread the blessed gospel of Christ. As soon as the business of the conference was concluded, he left in company with others for Milan, New York. He says:

" We arrived at Milan on the evening of the 28th, and put up with my good Bro. Westfall. Wednesday, 29th, held meeting in the Christian Chapel, in company with Elders Fleming and Andrews; and also in the evening, and we could say, it was good to meet and wait upon the Lord. Thursday, 30th, we commenced a two-days' meeting in Stanfordville; a respectable congregation attended the morning services, after which we repaired to the water, where I baptized two happy converts. The meeting continued till Friday evening, at the close of which a large number came forward for prayers. The efforts made during these two days, we have no doubt, will have a holy influence upon the community. Elders Fleming, Andrew, Marsh and Roberts attended with me, and their labors will be remembered when time shall be no more. How joyful to be with my brethren, who labor and toil for the good of souls, and the spread of the Redeemer's cause. O Lord, make thy watchmen humble and faithful and whole-hearted! Saturday, November 1st, I returned to the city, and on Sabbath following, Eld. Fleming conducted the services of the chapel to good acceptance. In the evening, we had a refreshing season; much interest and feeling were visible in the assembly, and some arose for prayer. We thanked God and took courage. Monday morning, 3d, started for Compton, New Jersey, to attend the ordination of Brother P. Roberts. The exercises were solemn and impressive; Elders Fleming and Andrew assisted. Tuesday, 4th, returned to the city and attended my appointments till Wednesday the 12th, when I left in company with Brother J. Jones, for Union Vale, Dutchess county, and on Thursday, 13th, met a large congregation; the good spirit of the Lord was realized, and after preaching, we repaired to the water, where I baptized four happy converts. In the evening we met again, and the Lord was with us; the penitent wept and saints rejoiced. Friday, I returned to the city and met my congregation as usual till Monday, 24th, when, in company with Brother J. G. Hamlin, I left for Dutchess county again, and on Tuesday evening the 25th, met the people in Stanfordville. The word spoken was listened to with profound attention, and we hope with much profit. A Presbyterian clergyman was present, whom I invited to a seat in the pulpit. After the sermon he closed meeting by prayer, and conducted on the occasion like a gentleman and a Christian. We would to God that such friendly co-operation among brethren of different denominations might be more frequent. At the close of the meeting, I was invited to deliver a discourse the next day on Nebuchadnezzar's image; I consented, and gave notice accordingly. On the 26th, met a large concourse of people, to whom I spoke two hours and fifty-three minutes, from Daniel ii, 31–45, the result of which I leave with my God and the people. Thursday the 27th, we met again for worship, at the close of which, six obeyed the Lord in baptism. I do not expect to visit the brethren in this county again till spring, as my duties to the congregation in the city are very numerous. Eld. P. Roberts will preach for the churches in this section; and may the Father of love give him grace and make him useful."

From the preceding extract, consecutive in point of time, we may form an idea of Eld. Walter's habits of work. His whole heart was in the ministry, and he had time for nothing else. He firmly believed in a divine call to this profession; and believing this, its obligations and duties became paramount to all things else. His maxim was, "the work is vast; time is short; therefore seize every moment and press it into service." He was a man and minister of wonderful activities and industry; and also of great powers of endurance. On the 24th of December, he commenced a meeting of days with his congregation in the city, which continued till the 4th of January, 1835. Of the result he writes:

"During the meeting upward of twenty experienced a hope in the Saviour, and twenty-one united with the church. Last Sabbath, I led eight happy converts into the East River, in the presence of hundreds of spectators, notwithstanding the mercury stood twenty-six degrees below zero, and buried them with Christ in baptism. It was remarked by many, that they never had beheld better order and greater solemnity at any baptism, previously, at that place. In the afternoon, we attended to the ordination of two deacons, according to the rule of our faith and practice; after which sixteen candidates came round the altar to receive the right hand of fellowhip; it was truly blessed and encouraging.

Elders Thompson, Andrew, and Roberts were in attendance; they came to us like clouds full of rain, and their labors were abundantly blessed. Our prospects are more encouraging than at any former period since I have been here."

Eld. Walter has now been with the church in the City of New York almost one year, working with unabating energy and with good success; commanding the confidence and high esteem of his brethren in the ministry for his devotion to the cause of truth. Nor were his labors confined alone to the flock of his charge, as is already apparent, but radiated in every direction. We find him in the city ministering to his people on Sabbath; then, during the week, we hear of him from fifty to a hundred miles away, holding forth the Word of life to multitudes; and this was of frequent occurrence.

We here lay before our readers a communication from L. D. Doty, an excellent man, and for many years secretary of the church in New York City, which will give a view of the circumstances surrounding the church there, at the time Eld. Walter entered upon his work as pastor, and his success during the first year:

"ELDER BADGER:—It is with peculiar emotions of joy that I give you a brief statement of things as they exist here. One year ago this day, Eld. Isaac N. Walter, of Ohio, entered upon the duties of his station as pastor of the Christian Church in this city. At that time the society was in a very cold and scattered situation; not more than fifty were in attendance on the Sabbath in the chapel, and through the week, in the vestry, not more than twelve or fifteen. The Sunday-school was entirely dissolved, and scarcely a person to raise a tune to sing the praise of God: and in addition to all these, sectarians were pouring their anathemas upon us and sporting at the idea of the Christian cause being entirely prostrated; and further, the society had to labor under pecuniary embarrassments.

These were the serious difficulties under which Eld. Walter had to labor when he commenced his work with us; but the Lord stood by him. The congregation gradually increased, till finally the house is respectably filled all the time, and every department of the church is in a prosperous condition. Between thirty and forty have lately united; and they are of the respectable of the city; and many more are ready to unite at our next church-meeting. Eld. Walter has lately baptized sixteen happy converts. The Sabbath-school is large and in a prosperous condition, and about one hundred members are attached to the First Christian Vocalist Society, and those who are judges of sacred music, say we have one of the best choirs in the city. We likewise have a Female Benevolent Society, whose object is to extend their charity to the poor. This is our present condition.

By public notice, Eld. Walter delivered a discourse last evening on the Unity of God, Sonship of Christ and the Holy Spirit, in opposition to the doctrine of three persons in the Godhead. He began at seven o'clock, and closed ten minutes past ten. It was proven by clear testimony that the doctrine of the Trinity was unscriptural and of human origin. About one hour before the time, the people came in such numbers that the chapel was filled, and by the time the services were to commence, every aisle and every part of the house were densely crowded, and hundreds came and went away, not being able to obtain room even to stand where they could hear. Several clergymen of different denominations were present. From what I can hear, the public were well satisfied with the effort of Bro. Walter."

Thus closed the first year of his pastoral labors with the church in New York City. He is still a young man, not being quite thirty years of age. It speaks nobly for him.

CHAPTER VI.

CONTROVERSY ON THE TRINITY—INTEREST IN HIS CONGREGATION STILL CONTINUES GOOD — VISITS GREEN AND DUTCHESS COUNTIES IN JULY—TAKES A TOUR SOUTH AND WEST IN AUGUST AND SEPTEMBER—ORDINATION OF D. F. LADLEY—LABOR AND INCIDENTS UP TO MARCH 6, 1837.

The sermon delivered by Eld. Walter on the Unity of God and Sonship of Christ, spoken of in the close of the preceding chapter, occasioned much excitement among the different religious sects in the city; and especially among the Methodist brethren; so much so indeed, that it drew against him and the cause he maintained a combination of clergymen, for the purpose of intercepting the further progress of the doctrine he advocated. But I will let an eye and ear-witness give the facts as they occurred:

"On the evening of the 1st of February, Eld. Walter delivered a discourse in favor of the indivisible Unity of God in contradistinction to the doctrine of the Trinity. This sermon produced great alarm in the holy mountain of Methodist Episcopacy; and, on the evening of the 29th, the Rev. Mr. Law replied to Eld. Walter's discourse, in the Second Street Church. After the sermon was closed, Eld. Walter gave notice that he would reply to Mr. Law on the evening of the 1st of March. By this time the excitement had become very great; and at the appointed time, there were not less than seventeen clergymen of the different denominations present; and among the number were the Rev. Dr. Bangs, Rev. Dr. Reese and the Rev. Mr. Chase, of the Methodist Episcopal Church, and Eld. Walter invited them into his pulpit; they readily accepted the invitation. The chapel was filled one hour before the time of service, and hundreds came and could not get near the house. Eld. Walter commenced by submitting the following propositions: 1. There is but one Infinite, Self-existent God; 2. That Jesus Christ was the Son of this one God. These he demonstrated, by reason and revelation, in a clear, forcible and logical manner. He then proceeded to answer the objections of Trinitarians urged against these sentiments. At the close of two hours, the congregation was generally convinced that the doctrine of the Trinity was not found in the Scriptures, in reason, nor in common sense. The reverend clergy in the pulpit felt the weight of the sermon, and concluded it was best to nip the thing in the bud; and, after conversing a few moments, Dr. Reese asked the liberty of replying to Mr. Walter, which was readily granted; and, on last Sabbath evening, he delivered his reply, in the Christian Chapel, in which he undertook to prove the following propositions:

1. The doctrine of the Trinity is the doctrine of the Scriptures, and the God of the Bible is a *Triune* Jehovah.

2. That *Jesus Christ* is the *Supreme God.*

But in all that he did or could say, not one of

Eld. Walter's positions was assailed, nor his arguments noticed; and his sermon was full of abuse and misrepresentations; but the result was that more were made converts to the Christian faith.

On Tuesday evening following, Eld. Joseph Thomas replied to Dr. Reese, and gave great satisfaction, as his arguments were able and delivered in a masterly manner. Truth is mighty and must prevail.

The Rev. Mr. Law and Eld. Walter have agreed to discuss the first two articles of the Methodist Discipline. Mr. Law takes the affirmative and Mr. Walter the negative. Their arguments are to appear in pamphlet form. When the controversy will close, I cannot tell; for, to my certain knowledge, there never was such an excitement in this city on this subject as at the present. The Christian Chapel is filled constantly to overflowing, and many are embracing religion and uniting with the church.

I understood there is a combination to be formed between the Methodist clergy, to put Eld. Walter down, or drive him from the city, either of which will be hard to do."

It is a pleasure to know that this discussion greatly promoted the spread of truth in that city; and that it was conducted, on the part of Eld. Walter, with marked ability, candor and fairness, and with a dignified, manly and Christian bearing. And what is very remarkable, is that, during the excitement connected with the debate, a spirit of revival pervaded his congregation, and almost every meeting witnessed more or less anxious souls kneeling at the altar for prayer.

The further discussion of the Trinity that was to have been conducted by Mr. Law and Mr. Walter never took place, as will appear from the following; and also, in part, the reason why the whole matter closed up as it did. Eld. Walter thus speaks of it:

"*Mr. Editor:*—In the third volume of the "Palladium, page 381, is an account of the controversy between myself and the Methodist clergy in this city. In the conclusion of the communication of *Apollo*, the public were informed that the Rev. Mr. Law and myself had agreed to discuss the first two articles of the Methodist discipline, and that our arguments were to appear in pamphlet form. All I have to say, is, that such an agreement was entered into between us before witnesses. Mr. Law was to appear before the public in three or four weeks at farthest; but nothing has yet been done on his part. I have waited over a year, at all times ready to reply to him, according to agreement.

I have thought it my duty to inform the public the reason why the controversy closed as it did. The fact is, the Methodist clergy had penetration sufficient to see their cause was suffering loss, and if they continued the controversy, their doctrine of the Trinity would have lost many votaries. And allow me to say, that I stand ready to fulfill my agreement on this question with any man or number of men who feel disposed to come forward and affirm the *Tri-personality* of God."

While engaged in investigating this controversial question, he did not, for a day, lose sight of his pastoral duties. Social meetings, weekly lectures in the vestry, Sabbath-schools, singing, benevolent movements, visiting the sick, all were attended to with regularity. And what speaks greatly in his praise, is, the spirit of earnest revival almost constantly present with his congregation. This proves clearly that his own soul was baptized with the spirit of his mission. He worked to save men—to bring them to God. Mercenary motives did not induce him to enter the ministry, and therefore could have no power in limiting the freedom of uttering truth, or controlling the direction of his active energies, when pursuing his conscientious duties.

Of the work in his congregation, he writes, under date of March 3d, thus:

" The reformation is still glorious and powerful. Hundreds crowd around the chapel, who cannot get in. I expect fifteen will be baptized next Sabbath." And again, June 5th: " Sixteen united at our church meeting which was held last Wednesday evening; yesterday morning at 6 o'clock, I baptized twelve happy believers. The scene was glorious when we met at the side of the water, where hundreds had assembled to witness the dear children of God obey their great Master."

In a letter to D. F. Ladley of Hebron, Ohio, dated June 5, 1835, he says: " The Lord has done great things for us, whereof we are glad. Upward of one hundred have united with the church since New Year last, and I expect to baptize twelve next Sabbath. I have done all in my power to save the church, and I think, with the help of our Father in Heaven and the co-operation of the brotherhood, I will succeed, as the church contains more members than at any time previous, and the congregation is larger now than ever. We have every reason to thank God and take courage."

The 9th of June he leaves the city on a short tour to Greene county, and in the evening preached in the Baptist chapel in Coxsackie, to a respectable congregation, and had, he says, "a pleasant interview." On Wednesday the 10th, he spoke to a very full house in New Baltimore, where he found an excellent spirit among the brethren. During this visit he held meetings in Westerloo, North Hill and Freehold; and at all of these places good congregations came out to hear the word of life. Elders Fleming, Peavy, Hitchcock and Spoor, of whom he affectionately speaks, as being able and faithful ministers, met with him at some of the appointments. On Saturday and Sabbath, the 13th and 14th, we find him at home ready to minister to his own church. During the week following, he is in Stanfordville, Clove and at the house of Israel Fowler, Dutchess county, preaching the gospel of Christ to the people; and on Saturday returns home to meet the wants of his own congregation. The amount of labor he performed, is almost incredible; and can be accounted for only by looking at the great principles that inspired his heart and controlled his actions.

In referring to the cause under his charge in the city, he mentions the names of ministers, who had rendered efficient aid by visiting and preaching for him. He says:

"Through the month of May and June we have been visited by Elders Himes, of Boston; Hollister, of Roxburg; Badger, of Union Mills; Ford, of Columbia county; How, of Portsmouth, N. H.; Sullings, of Bristol, R. I.; and Spoor, of Mass. The visits of these brethren were blessings to us. O, how good it is for brethren to dwell together in unity!"

The 5th day of August, Eld. Walter started on a long and toilsome journey to the south and west; his entire motive being to preach the gospel of salvation to his fellow-men. We refer to his journal.

"On the morning of the 5th of August I bad farewell to my family and a number of brethren and friends, and started on a journey to the south and west. After stepping on board the steamboat for Philadelphia, I moved pleasantly over the bosom of the mighty waters, gazing with emotions of peculiar interest on the city just left behind. I beheld the lofty spires and towering steeples of the many churches and public buildings, till the whole become only a speck, dimly defined upon the horizon's hem, and finally was lost to my view. I then turned my attention to the scenes on the boat. Here was a diversity of characters mingled together. Some traveling for pleasure, some for speculation, and others flying from the hand of justice; and in the midst of all I never heard the name of God mentioned except in derision or blasphemy. I then began to reflect upon my object, what inducements I had and what benefit I expected to realize from such a long tedious journey as was before me.

My object was good, my intentions pure, having the welfare of the churches and the cause of my great Master at heart. In the midst of the multitude I silently prayed to God for support; and that He would open the way before me and make my journey a blessing to the world."

He passed through Philadelphia,(calling on Elders Plummer and Fleming,)and Baltimore, and on the 5th reached the City of Brookville. "In this place," he says, "are many good brethren, but the church is dissolved by the conduct and management of disorganizers, and those who have drank down the system of anarchy." Saturday, 9th, he tarried at Ellicot's Mills, a pleasant village, wishing to take the cars early Monday morning. Having put up at the hotel, he inquired if there was a meeting in town, and was answered in the affirmative. He writes:

"I went at the hour appointed, and found it was a Methodist meeting. I took my seat near the pulpit, as there was a large congregation convened. I had but just seated myself, when a gentleman came up to me and asked me if I were not a minister. I answered, that that was my station in life. He immediately went into the pulpit and advised the preacher that a strange brother in the ministry was present, who came down and very kindly and cordially invited me to occupy his pulpit. I remarked that the people would be disappointed, as they had come out to hear him. He said not at all, if I would preach. I then consented, but requested that he should open the meeting, which he did; and from his prayer I judged him to be a man of knowledge and eloquence. I then arose and spoke on the glory of Christ's kingdom. Toward the close, the minister began to shout and pray that the Lord would send the power among the people. The congregation became excited, rose to their feet, and, in the midst of praises, hallelujahs of saints and weeping among sinners, I closed and sat down. The minister arose and began to sing. I then left the pulpit—left an apology for my abrupt departure, and proceeded to my lodgings, while the people were feasting on the truth of the gospel; and yet no one knew who I was, where I was from, or whither I was bound."

Monday morning, 10th, he left the village of Ellicot's Mills and passed through Winchester, Harrisburg, and other points in Virginia, and on the 12th arrived at Antioch, and says:

"I found my good friend, Mr. Burkholder, well; was joyfully received by him and his family. It was truly a pleasant meeting, after a separation of many months. On the 14th, our four-days' meeting commenced, when I had the happiness of meeting with several of my brethren in the ministry—Elders Sine, Proctor, Hyatt, and Ward. I think great good will result from the meeting. A number united with the church, and I had the joy of baptizing seven happy converts. The Christian cause is still prospering in spite of the opposition of sectarians. The meeting closed the 17th, when I immediately left for Ohio—traveling down the great Valley of Virginia, beholding with wonder the mountains surging up and gathering upon their brows the passing clouds, while along the base, the fruitful earth yielded her wealth to the husbandman.

I arrived in Hebron, Ohio, the 24th, having spoken at many points on the way, at many of these meeting large congregations. Here I learned that the camp-meeting was in session near Chatham. I immediately hastened to it, reaching there about 10 o'clock, and met my dear brethren in the ministry, several of whom were my sons in the gospel, and hundreds of warm-hearted Christians crowded around me. It was truly a happy meeting. After worshiping together for some time, I left the ground in order to obtain some sleep, as I had had but little rest for the last three evenings. The brethren had a comfortable meeting in the afternoon. The 25th, met in the morning, but in consequence of the rain, we were forced to close the exercises.

While on the camp ground, I was informed that a Presbyterian clergyman had, a few weeks previous, commenced an unlawful attack upon the Christian denomination, and from existing circumstances, I concluded it was best to bring the gentleman before the public in the form of a debate, and put him to the test of proving his assertions true. I accordingly sent him a challenge, inviting him forward. But, sir, like all vaporing Trinitarians, after firing upon us he skulked away, and shielded himself behind the force of popular opinion. I received however an answer to my letter, declining to meet me in debate, assigning as a reason, 'that public opinion was not favorable to it, and moreover, *that* they *were not profitable.*' And that, Mr. Editor, is very true; whenever the doctrine of *three persons in one God* is properly investigated, it must and will suffer loss.

On the morning of the 27th of August, I left Hebron for Grassy Point Camp-meeting, in company with my dear Brother D. F. Ladley, who has commenced preaching the gospel, and intends devoting his whole life to the great work of calling sinners to repentance. O, that God would keep him humble; for I think he will be very useful, if only faithful to his calling. On the 28th, reached the late residence of my dear Brother Joseph Thomas. Alas! all was clothed in mourning. When formerly I visited his house, he would meet me at the gate with a smiling countenance and bid me welcome; but now, only a weeping widow and fatherless children were there to greet me. But they sorrow not as those who have no hope. In the midst of their affliction they have strong consolation, that their loss is his eternal gain."

Eld. Joseph Thomas, known as the "White Pilgrim," to whose family reference is here made, expired the 9th of April, 1835. He was a man of a high order of intellect, of a finely organized temperament, and a logical, brilliant speaker. He fell a victim to the smallpox, while on a preaching tour through the eastern States, many miles from his home in Ohio. He sleeps quietly in a rural cemetery in New Jersey. To him Eld. Walter was warmly attached, having been personally acquainted with him in the toils, privations, and labors, for many years of the Christian ministry. One principal reason of his visiting Ohio at the time chronicled in these extracts from his journal, was to preach the funeral of his deceased brother, Eld. J. Thomas. Mrs. Thomas, the widow, had written him in New York City, requesting him to come to Ohio, and deliver the sermon; to this he cheerfully consented, and was therefore induced to make the long and wearing journey requisite to meet the earnest wish of his sorely tried sister in Christ. But such was the strength of his sympathy—the strength of his affections—that no appeals were ever made to them in vain, if at all possible to comply.

Eld. Walter's feelings of gratitude for favors received were very active and enduring. At this camp-meeting, we have a lively instance of their intensity. He says:

"Here I met with my dear old brother, George Alkire, who took me by the hand when I entered the ministry and said: 'I will be your friend,' while many were my opposers. The good counsel, the wholesome advice, and the prayers of this venerable servant of Christ, made deep and lasting impressions upon my youthful mind, never to be erased. I gazed with mingled emotions of joy and sorrow at his feeble frame, and said: 'May thy last days be as happy and peaceful as thy former have been brilliant and useful; and may thy sun set without a dimming cloud, and bring the day of eternal rest.'

The camp-meeting was a refreshing time. On

Sabbath, I delivered a discourse on the death of Eld. Thomas. It was truly a solemn interview. When but one year ago he was officiating on the same ground. O, the deep anguish that filled the heart of his dear companion, when all the ties that bound them together on earth were, at one tremendous stroke, broken!"

I cannot forbear to give his account of the sorrowful emotions of his heart on visiting his mother's grave near Dublin, where he had resided six years in the earlier part of his ministry. In speaking of it, he says:

"I visited every house in the village, and then repaired to the burying-ground attached to the chapel to visit my mother's grave. When I entered the gate, many sensations crossed my mind. I walked silently and softly along over the graves of others till I found the place that contained her body. I stopped and gazed upon the sacred spot, while nothing broke the silence of the hour save the sighing zephyr of the evening. And while standing there, I called to mind the many times she had wept over the follies of my youth; the many godly admonitions I had received from her, as the spiritual fruits of a heart that prays to God for the salvation of a child; and, in the midst of my thoughts, I kneeled by the head of the tomb, wet the cold earth with my tears, and prayed that my life might be as the righteous; that my last days might be as his."

He preached in Bennington, Mt. Vernon and Danville; in the latter place he writes: "The meeting was well attended, although in the middle of the week. I delivered four discourses, and baptized four happy converts." The 12th and 13th, he held a two-days' meeting in Miller, where, he says, "I gave them a discourse on the spiritual call to the gospel ministry, and one on the doctrine of the Holy Trinity. The congregation was the largest ever seen in that place, and gave undivided attention. We trust some good was effected." Of this visit of Eld. Walter to Ohio, D. F. Ladley thus writes:

"Our worthy brother, Eld. Walter, has visited our western country once more. He arrived at Hebron just in time to attend our yearly camp-meeting, in August. He addressed the meeting once before it closed, and that to the great satisfaction of the multitude. This meeting was attended with the blessing of God. Many souls were brought from darkness to light. The funeral sermon, in memory of Eld. J. Thomas, delivered by Brother Walter, was well adapted to the time and circumstances under which it was spoken, and a peculiar solemnity pervaded the congregation. His text was, 'He being dead, yet speaketh.' In referring to Brother Thomas, he spoke of him as a man, as a husband, as a father, as a Christian, as a minister, and as a poet. In all these stations, 'he being dead, yet speaketh.'"

Eld. Walter was employed almost every day and night, during his stay in his native State, in holding meetings at different points, scarcely allowing himself the necessary time to rest; and so anxious were his former friends and companions to hear him, that many of them traveled a number of miles to his appointments. Many that gathered around and greeted him with a glad welcome, were his spiritual children—those he had led, by his prayers and counsel, bathed in tears of penitence and sorrow, to the Saviour of sinners.

On the 16th, he left Ohio for his home in New York City, where he arrived the 26th of August, passing through, on his way, Wheeling, Baltimore and Philadelphia. Shortly after his arrival at home, he makes the following entry upon his journal:

"I have spent two Sabbaths with the flock of my charge. The chapel is well filled, and the prospect is good; may the Lord add to our number daily such as shall be saved! I am now comfortably situated, with my little family and many warm-hearted friends around me. But these do not make me forget my brethren in Ohio, and especially those in the ministry. During my late tour in that State, I had pleasant interviews with Elders Long, Lewis, Ashley, Cotterill, Marvin, Smith, Curtiss, Hays, Barbarand Gilmore, and several young men who have just commenced preaching. The cause in Ohio lies near my heart. I sometimes wish I was there to cast in my mite to help it onward. The brethren are plain, humble, spiritual, and zealously engaged in promoting the interest of the Redeemer's kingdom. The ministers shun not to declare the whole counsel of God."

Eld. Walter devoted his entire time and attention to the work connected with his congregation, during the autumn and winter. In no duty devolving upon a pastor did he relax his energies, and the result was a constant revival interest in his church. Of the success attending his efforts, Eld. David Millard thus writes, under date of November 13, 1835:

"The Christian Church and Society in New York City have advanced much in strength and influence within two years. When Eld. Walter took charge of that church in Feb., 1834, it had become greatly reduced and was in a low, depressed situation. Since that time, somewhat over one hundred and fifty have been added, and conversions and additions are still frequent. The congregation has been constantly increasing, till now the chapel is frequently filled to overflowing. There is also a very flourishing Sabbath-school connected with the society, which includes about three hundred and fifty children. Most of the teachers are members of the church."

This, from the pen of our talented, worthy and widely-known Brother Millard, gives a good account of Eld. Walter's patient, diligent and faithful labor in his important field. And no less forcible is the testimony of Eld. Badger, then editor of the "Christian Palladium," of Walter's work and success. In few words, he says:

"The church in New York City, under the care of Eld. Walter, is in a prosperous condition. The editor preached with them on the last Sabbath in August, and found the chapel better filled than he ever saw it before."

Eld. Walter's interest in young men just entering the ministry always exhibited itself, not simply in theory or in word and in tongue only, but in deed and in truth. His aid, whether by counsel or material help, was ever at their command I have before me two letters addressed to D. F. Ladley, who was just entering the gospel field, and to which reference was made in his journal of September. These communications bear date of November, 1835. To Mr. Ladley, he says:

"You have now entered upon a course in life, if pursued correctly, that is one of the most responsible and dignifying of any other, to which the attention of men has ever been invited. There is nothing that will give that weight of character, that influence in society, that elevation of standing and opportunity of working good, as this divine calling; if the instruction of the New Testament writers is strictly attended to. And certainly God has endowed us with sufficient discrimination, to enable us to fill that station with dignity, and yet with profound humility. Any one who enters upon this sacred profession, for mere show or worldly distinction and preferment, being moved because others have attained these, acts from a very unworthy motive, and must finally meet a reward corresponding to the motive, but not to the dignity and honor of the calling."

Again, he writes Mr. Ladley, inviting him to the city, and tendering him his assistance in further preparing himself for the ministry, offers him the hospitality of his house as long as he might wish to remain. He writes:

"You wish to know, in the main, what I think of your coming here to spend a shorter or longer time, as you may feel disposed. Why, sir, I say, come on, by all means, if possible; for I can assure you, that it will be one of the best things you can do; at least, I think so. And especially is this so, since you have not fully entered upon your calling; for after you have once become engaged in the work, it will be difficult laying it aside, so as to gain the necessary qualification to pursue it with success. By spending some time in the city, you can have access to many sources of information, that cannot be commanded in Ohio. Then, as you say, you will be able to accomplish more good when you return. It is not now necessary to go into detail of things; but permit me to say, that I will do for you anything in my power, in any department, that will help you in your undertaking. I have a fine room, a pretty good library and plenty of everything; and your board shall cost you nothing, that is, if you are willing to put up with our home fare."

In November, Eld. Walter took a short tour in Dutchess county, and says: "At Stanford, I had the privilege of baptizing ten happy believers. Elders Marsh and Roberts attended these meetings." "I returned," he continues, "to the city the latter part of the month, and attended closely, through the long, tedious winter, to the things connected with the church of my charge; and by the grace of God, tried to build up the saints on their most holy faith."

How he succeeded in his noble purpose in building up the church and in bringing the wandering sinner to the cross of Christ, during the winter of 1835 and '36, will appear from the following entry in his journal, bearing date of April 6, 1836.

"We still enjoy refreshing seasons from the presence of the Lord. Last Sabbath morning, I baptized twelve obedient disciples. It was a beautiful morning. When we arrived at the place, I beheld the unruffled bosom of the vast deep, and the thousands who had collected to witness the administration of the solemn ordinance; the ships, schooners and steamboats, that lay adjoining the place, were filled with people. I addressed them; they gave their attention, and listened apparently with delight. We then led the candidates into the water and baptized them according to the great commission, and departed in peace. In the afternoon sixteen members received the right hand of fellowship, and then followed the largest communion we have ever witnessed in this city. In the evening, between thirty and forty rose for prayers; several found peace in Christ. Thus passed the 3d day of April. Truly it was one of the days of the Son of men."

Mr. Ladley, of Hebron, Ohio, having accepted the generous and Christian invitation of Eld. Walter to visit the city and spend some months at his home, arrived there the latter part of April, and was welcomed with warm cordiality to his hearthstone. Preparations were immediately made for his ordination, so as to give him all the advantages for the improvement of his gift possible; and accordingly the first day of May was appointed to attend to this duty. Of this interesting occasion, with the other work of the day, Eld. Badger writes:

"The first day of May was a day long to be remembered; it was a morning without clouds. Eld. J. H. Currier and myself, who had slept at Brother Strattens on the Bowery in New York, arose early in the morning and walked across the city to the East River, where Eld. I. N. Walter was to baptize at 8 o'clock, A. M. At length the procession arrived, devout songs and prayers were heard, and twelve or thirteen converts were baptized in a solemn and interesting manner. How delightful the sight, to behold pious disciples of the Lord Jesus, understandingly and out of love for their Master, submit to his holy institutions. The gazing multitude were as solemn as the house of death.

At about 10 o'clock we repaired to the chapel, which was nearly filled with attentive and solemn hearers. Brother D. F. Ladley, from Ohio, was presented as a candidate for ordination. He appeared to be a sound and godly man. Eld. Walter preached an excellent sermon on the occasion from 1 Cor. xiv, 19. The doctrine of the text was stated to be that the gospel should be preached plainly and intelligibly. 1. He showed the plainness and simplicity of the preaching of Christ and his apostles. 2. That the corruptions of Christianity originated in a departure from the simplicity of the gospel. 3. The beauty, force, and effect of plain preaching. At the close of the sermon, Brother Ladley was ordained to the work of an evangelist. The officiating elders were Walter, Currier, and

Badger. It was a solemn and interesting occasion. During the delightful exercises of this holy Sabbath, we were satisfied that the prospects of the society were never so flattering as at the present time. Eld. Walter has truly been successful in his labors there for more than two years past, and was it not for some pecuniary embarrassment, under which the church is struggling, they would soon assume a strong and influential character."

Eld. Ladley, some time subsequent to his ordination, makes grateful mention of the Christian hospitality of Eld. Walter and family, and also the impressions made upon his mind on the occasion mentioned by Mr. Badger, in the preceding extract. He addresses the editor of the Palladium thus:

"I wrote you last on the 26th of April from New York, having just arrived in that city. I continued there during the summer, and found a home at the hospitable mansion of Eld. Walter, where for the first time, I had the pleasure of seeing you. The first of May you were there and assisted in my ordination, together with Elders Walter and Currier. But the solemnities of that occasion, the emotions of soul, will never be forgotten.

I labored with Eld. Walter, preached to the flock of his charge, which was in a prosperous condition, till August 9th, when I took leave of him and his kind family, who, during my stay in New York, proved themselves friends indeed; and for all their acts of kindness, may the Lord bless them!"

He was hospitable to a fault; and I have heard it remarked by those who visited him while residing in New York City, that his house was at times almost like a hotel. No one called upon him but was met by a kind welcome, and had the comforts of his home tendered to him; not from mere formality, but from a warm and generous heart. Rev. E. G. Hollend, in referring to the ordination of Mr. Ladley, speaks of the hospitality of Mr. Walter thus:

"At the house of Rev. I. N. Walter, whose cordial and extensive hospitality must still be remembered by hundreds who have been his guests, I had the pleasure to meet Mr. B."

May 12th, he left the city to fill some appointments, previously made, in Herkimer county. He passed up the Hudson to Albany, and there took the canal packet; and, as one fixed purpose, made early in life, was to let no opportunity for doing good pass unimproved, he says:

"On the evening of the 13th, I delivered a discourse on the great subject of salvation to the crowd of passengers, who listened attentively and conducted themselves with marked civility. And I think some good was done, as there was considerable weeping among the people. I pray that some fruit may be realized in the day of eternity from that interview."

He continues: "I arrived on the 14th at my friend Winton's, who received me like a brother; went immediately to the chapel, where we met a small congregation, to whom I preached two discourses. On Sabbath a respectable congregation convened at an early hour. Mr. Allen, a Methodist clergyman, also attended, was very friendly, and acted the part of a Christian. This was as it should be. I preached with better success than on Saturday; prejudice gave way, and there was much weeping in the congregation. Preached again in the afternoon; and all appeared well satisfied, except one lady, who said we had something behind the curtain, and she never would hear us again. I do hope that sister will get some one to take away the curtain, and let people generally see what is in the dark. The prospect of a reformation in this place is good, and doubtless would be realized, if they could have a free gospel preached to them regularly.

I parted with my dear friends in that section, and returned through Dutchess county, filling my appointments to the joy and comfort of my soul. Had pleasant interviews with Elders Marsh and Roberts. How strengthening and comforting to hold sweet counsel with the heralds of the cross of Christ!"

He remained with the church under his care mostly during the summer, visiting the chambers of the sick and the unfortunate; and no man had more access to the confidence and feelings of such than he. He knew, seemingly by intuition, how to approach them, however sensitive they might be. He devoted much time also to the relief of the poor in his parish. He sought the children of the destitute and assisted in providing clothing for their comfort, inducing many of them to attend the Sabbath-school, where their young spirits would be cared for. His other duties, in connection with these, commanded his energies during the long, sultry summer months; and from these he relaxed not. If he left the city for a season, it was not for pleasure, but to preach Christ. He continued employed thus till the 25th of August, when he left for a preaching tour through Maryland, Virginia and North Carolina. Passing through Philadelphia and Baltimore, at both of these cities he had appointments on his return home; he writes:

"I arrived in Norfolk, Va., the 10th of September, and was met by Eld. Barret, who received us joyfully, and conducted us to his house; and, after partaking of his kind hospitality, we repaired to Providence Chapel, where a three-days' meeting was appointed; met a small congregation of loving brethren, to whom I delivered a discourse on the superiority of the gospel to the law. After a pleasant interview, we were conducted to the late residence of Eld. N. P. Tatem, who died in New York City, December 15, 1835, far from his home.

It was truly sorrowful and affecting to meet his widow, whose overcharged heart found relief in tears as she grasped the hand of him who had watched by the bedside of her dying husband, had bowed with him in prayer, and whose hand had closed his eyes in the calm sleep of death in the midst of strangers. The children gathered around and wept at the recollection of past scenes. May the Lord bless that dear family!

Sunday 11th, met at the chapel again for worship, where a large assembly had gathered, and who listened attentively to the word preached. At the close, there was much weeping in the congregation, and a number appeared to be deeply impressed with the great concerns of eternity. Met again on Monday morning, and truly it was a day long to be remembered: saints rejoiced and sinners wept. Thus closed our three-days' meeting, and we trust some good was accomplished. I had the happy privilege here of becoming acquainted with Eld. Rawles, from Nansemond county, who gave me an encouraging account of the work of God in his field of labor. The 14th, we assembled at the water side, where Eld. Barret baptized eleven obedient converts, after which an interesting meeting was held in the chapel."

At Antioch Chapel, Rockingham county, Va., he held an interesting meeting, where he says:

"The brethren were much engaged, and great seriousness pervaded the assembly on Saturday, and in the evening some came forward for prayers. Sabbath, a very large concourse came together, to whom I spoke on the great controversy between the kingdom of Christ and the kingdom of darkness. In the evening, a number more came forward for prayers, and several professed to find the pearl of great price. During the meeting, eight united with the church, and the prospect for the triumph of the truth in that community was never better."

Of this visit of his to the south, and his plain, pointed, eloquent and effective preaching, Eld. M. Barret writes in the following brotherly and commendatory language:

"The 10th and 11th of September was the occasion of our quarterly conference, at which time Eld. I. N. Walter visited us, and preached to such general satisfaction, that we continued the meeting on Monday and Wednesday. The morning of the last day we met at the water side; Brother Walter addressed a large congregation on the subject of baptism. I then led into the water eleven happy believers and baptized them. This was a weeping, joyful and solemn time. The coming of Brother Walter will, I hope, be attended with a lasting blessing to us. We view him, in the hand of God, as a pen in the hand of a ready writer. He opened and unfolded the Christian character in glowing beauty; he marked out the Christian's duty so plainly that none could mistake it; he seemed to unlock the treasury of heaven, and present the great principles of the kingdom in such strains of Bible language, that we were lost in wonder, love and praise. The benefit of his labor is realized by all the church, from the pastor to the weakest member."

It is one of the highest commendations of a speaker, and especially a minister of Christ, to be able to make himself understood by all who may hear him; to impart instruction to the various types of mind, with all the variety of shade in intellectual culture; gathering within the range of his utterance the most illiterate as well as the most learned. This peculiar power Walter possessed in an eminent degree.

About the close of this year, 1836, feeling a growing anxiety for the conversion of souls, he proposed to the brethren in the city that they should make a more special effort to accomplish the work; although there was a spirit of reformation almost constantly in his congregation; but this did not fully meet his anxious desires. There were those waiting upon his ministry who must be regenerated—must be saved. Knowing this, and feeling that to accomplish this heaven-commanded work was a part of his duty, he could not forbear soliciting the prayerful and earnest co-operation of his church to that end. From house to house he went, and with tears and prayers he presented the claims of God's word — presented the cross of Christ, and entreated them to bow, with penitent hearts, to the authority of heaven.

His industry equaled his wishes—it was proverbial. As an example, we will quote an editorial from the pen of Eld. Badger. He says, in speaking of Eld. Walter:

"This worthy brother is still doing well in New York City. His congregations remain very large. Several have recently been added to the church under his care. On the first day of this year, 1837, he must have been very industrious, as he baptized three happy converts, and ministered the Lord's Supper to several hundred devout Christians, preached three sermons and married six couple—well done," says Eld. Badger; and so say we, and so will everybody else say.

As the result of his efforts in conjunction with the society, a glorious reformation was realized, in which many precious ones were brought into communion with the Father of love, and led to live for the higher intentions of the soul. Under date of February 6, 1837, he enters upon his journal the following:

"Yesterday was a time of good tidings to the church in this city. We repaired to the water from the chapel, immediately after the morning service, where I immersed seven precious disciples, in the presence of thousands. In the afternoon, we had a large and glorious communion, after which seven received the right hand of fellowship. In the evening I delivered a discourse on the character of Manasseh, founded on 2 Chron. xxxiii, 12, 13. I briefly noticed, 1. His character as a sinner; 2. His conduct as a penitent; and 3. His salvation as a believer. At the close, I invited mourners to come forward, when twenty-one pressed their way through the crowded audience, and said, 'pray for us,' and five rose in the congregation for prayers. Truly, it was a glorious feast of joy. This evening we commenced a general meeting, to continue as long as practicable."

The 16th of the same month, he writes:

"The reformation continues with increasing interest. Upward of fifty have experienced a hope in Christ, since our protracted meeting commenced; about thirty came forward on last evening, and bowed at the altar of prayer, and a number found peace in believing. We shall continue our efforts this week and perhaps next, and as much longer as the work of God continues to prosper. We have great reason to rejoice and thank God for the work of salvation. There is an earnest inquiry among the unconverted to know what they must do to be saved. Eld. Ellis has been with us for some time; his gift is very acceptable; his coming has been like that of Titus of old."

This meeting continued through the month of February and the first week in March, with undiminished interest. Under date of the 6th of March, in reviewing the reformation, he writes the following interesting paper:

"Revelation presents innumerable subjects to view, all of which, though not of equal importance, are worthy of the deepest attention, and the most implicit confidence. Some of these are the themes of every gospel minister, and the delight of every Christian congregation. The love of God to the world, the atonement of Christ for sinners, the invitations of the gospel to the most unworthy and the heaven prepared for the saints, are truths of the most pleasing aspect, and of the most encouraging character. Happy should we be in beholding all who sit under our ministry, charmed, converted and drawn to God by the proclamation of these truths.

Deeply impressed with the great importance of attending to the duties of the gospel, we covenanted together about the close of the old year, to pray for a revival of religion in our society. Through the month of January, a great seriousness appeared to rest on the minds of the people, and numbers were inquiring what they must do to be saved. We accordingly appointed a protracted meeting to commence on the 6th ult. to be continued as long as circumstances would justify. A great many attended during the series; and every evening from fifteen to forty would come forward for prayer; and conversions would follow, more or less, every day.

Since the meeting closed, I have been informed that upward of eighty have been hopefully converted to God, and can now rejoice in the rock of their salvation.

Wednesday evening, the 1st instant, we held our regular church meeting, when forty-three came forward and united with the society; and on Friday evening following, five more were received into fellowship, making forty-eight in all. This was a time of rejoicing to our souls. Yesterday morning, just at the rising of the sun, we repaired to the water, everything was pleasant and cheerful, saints rejoicing and converts singing, where twenty-three loving souls were buried beneath the yielding waves. It was indeed a morning without clouds to my soul. In the afternoon the above number received the right hand of fellowship; and then followed the largest communion we have ever had in the city. We have now cheering prospects before us, and truly we can say, 'this is the Lord's doing and is marvelous in our eyes.' Last evening the congregation was large and solemn; and a number of anxious souls desired an interest in our prayers and some found peace in believing."

CHAPTER VII.

FURTHER ACCOUNT OF THE WORK IN THE CITY—APPOINTMENTS WEST—JOURNAL—BAPTIZING, DEC. 3, 1837—AGAIN, JAN. 7, 1838—FURTHER REPORT OF THE WORK, FEB. 5—TOUR SOUTH—TRIP EAST IN JUNE—IN BOSTON, NOV.—GREAT REVIVAL IN NEW YORK CITY, IN THE WINTER OF 1839.

There is no position in life requiring greater versatility of talent to insure success, than the one occupied by the pastor of a congregation or church. It will not meet the wants and wishes of his people, if he is simply a good man—a pious, Christian man. That he must be this, is indisputable. His own heart must have tasted of that love he would have others experience. He must kneel at the same shrine, before which he would expect others to bow. His spirit must pour forth the same homage to God, he would have others pay: all this is true. But he must have something more; he must have ability. The plea that he can succeed without it, where he is required to preach from two to three sermons each Sabbath to the same congregation, and continues from month to month and from year to year, is without foundation in fact. Ability, however, is not only imperatively necessary, but study—close mental application. This is essential, not only that he may collect and store away in his mind the life-giving truths of heaven that may be gathered from a thousand sources, and especially from the Bible, but also classify and arrange them in their appropriate order, so as to command them as occasion may require; thus furnishing himself with a variety of themes, and with the arguments and illustrations necessary to present them clearly and impressively to his congregation. We think it, therefore, a safe conclusion that a minister who commands a large assembly for months and years consecutively, must be a man of ability and rigid habits of study, as well as of fervent piety, and an earnest worker in his parish and in his pulpit. Hence, we regard Eld. Walter as a man of ability and close habits of study and of glowing earnestness in his pulpit. His success in New York City leads us to this conclusion. Beginning his labors there, February, 1834, with only a handful of friends in that large city, hedged in on almost every side, we find him, March 1, 1837, three years later, in the midst of an excellent revival, commanding a very large congregation and justly enlisting the praise of his brethren in the ministry everywhere. But as we shall have occasion hereafter to refer to his strength, as a man of talents, we will return to his narrative. The last chapter left him in the midst of a deeply interesting work of reformation among his people, the further progress of which he gives under date of April 10th.

"Since March last, many have experienced a hope in Christ, and many more are inquiring what they must do to be saved. Several singers, who belong to the choir, have been brought to rejoice in realizing their sins forgiven, and feel determined to sing the praises of God in a better world. A number in the Sunday-school, both among the teachers and members of the Bible class, can testify that the Son of man has power on earth to forgive sins."

May 1st, Eld. Badger writes of a visit he paid to the city thus: "On the first Sabbath in May, at 6 o'clock, A. M., Eld. Walter met a large concourse of people at the water side, where, after an appropriate address, for which he has a peculiar talent, he baptized six or seven persons, who were all young, all happy and all bound for heaven. The Sunday-school met at an early hour: it is large and prosperous."

* * *

From the protracted effort, commencing the 1st of January and continuing up to May following, with short intervals, he felt his physical energies failing, and became convinced that relaxation was demanded; but mere relaxation, while he was able to preach, was that to which his active nature would not consent, he therefore resolved upon a preaching tour westward; this would, he thought, be of double utility, by affording the necessary relaxation from the anxious, wearing duties of his charge in the city and also the opportunity to preach the kingdom of Christ to many thousands of his fellow-men. Arrangements were made to leave the first of June following, to be absent about three months. It was with some unwillingness of mind that he left the flock of his care, although his own health made it necessary, as will appear from the following entry upon his journal on the day of his leaving:

"This day I leave for the west, but with mingled emotions of reluctance in many respects, as the spiritual interest in the church is still good: and last Sabbath was one of the most interesting days of my life in New York. In the morning, I visited our Sabbath-school, and took my leave of the teachers and scholars. It was truly an interesting time. Immediately after morning services, we went to the water, where, in the presence of five thousand spectators, I baptized eleven obedient converts, two of whom were little girls, one eleven and the other twelve years of age. I addressed the people at some length before baptizing. Better attention could not be given on any occasion where so many had assembled. In the afternoon we had a large communion, and a precious waiting upon the Lord: several received the right hand of fellowship as members of the church. In the evening, I delivered my valedictory; the chapel was thronged with people. At the close of my sermon, I requested all who had a desire to meet me in heaven, to manifest it by rising: there was a universal rising. Thus closed one of the most interesting Sabbaths in my life."

We give an abstract from his journal, showing his travel, labors, and success in this western trip.

"On the 6th of June I left the church and congregation of my charge in New York, for the purpose of visiting the churches and friends in Ohio. From the 7th to the 10th we were traveling from Philadelphia to Pittsburgh by canal, having in company seven Presbyterian ministers from different parts of the west, who had been to the general assembly, and had become so disgusted with that body that they left before it closed. They were all affable, polite, and Christian-like men. We enjoyed a pleasant journey. Among the number was the Rev. Thomas Cleland, D. D., of Kentucky, to whom B. W. Stone addressed a series of letters some years ago, while he was defending the Christian Church against the misrepresentations of the Rev. James Blythe, a Presbyterian clergyman of the same State. Dr. Cleland spoke in the highest terms of Brother Stone, whom he considered a good man, though somewhat mistaken in a few things. But I am certain he felt much better toward the Christian denomination since so many of his own brethren had their heads 'chopped off,' a term which they all used, by the general assembly. They all spoke freely on the subject, and lamented that a division had taken place, but thought they were right in contending against what they regarded as tyranny.

We spent the 11th, being Sabbath, in Pittsburgh. I took my family with several other persons, to hear Mr. G. Brown preach, but when they learned who I was, they insisted on my filling the desk. I complied and preached to a respectable congregation, both morning and afternoon. On the 18th, arrived at Chatham, where I met a large concourse of people, to whom I preached the Word of life; and had the pleasure of seeing many that I had, in former days, led to Christ, and also many of my old brethren, who are standing firm on the old ground of Christian liberty. We had a cheerful and refreshing communion, and parted stronger in faith. 21st, I met my engagement in Miller, and spoke to a very large assembly. At this place Elders J. W. Marvin, T. Cotterill, and Dr. Hays met me. They are well engaged in their heavenly calling."

From Miller he went to Hebron, where he held one meeting, and mingled again with old friends. The 25th, he arrived in Dublin, where, in the earlier part of his ministry, he had resided six years. "Here," he writes, "a multitude of people came out to hear the word, and deep solemnity pervaded the assembly. A number came forward to unite with the saints in prayer; some of whom found peace in Christ. On Monday following we concluded to have services; and the result of our imperfect efforts was three united with the church and five were baptized." On the 31st, he held another meeting in the same place, baptized three, and gave the right hand of fellowship to six, welcoming them into the Church of Christ. Also, August 16th, he spoke for the same congregation, "when," he says, "a great number came forward for prayer, and some were hopefully converted to God. I baptized six happy disciples, received four into church, which make thirteen added to the society and fourteen immersed during my visits to that place."

While on this western tour, he preached in Marion, Lima, Trenton, West Liberty, Hernia, and in a neighborhood adjoining, South Charleston, Amity, Lancaster, and also in a number of congregations in the country. He likewise attended two camp-meetings and the session of the Central Conference. All of these places mentioned are in Ohio. He writes:

"August 12th, left Highland county for the camp-meeting on Deer Creek, passed by my birth-place, which was, in 1805, encompassed by a howling wilderness, but is now flourishing with wealth and plenty, and arrived at the camp-ground in the evening and preached with good effect; some came forward and bowed for prayers. Here I met Elders Long, Alkire, Seever, Bradford and others. The 13th, a large concourse assembled, to whom Eld. Bradford, gave the first discourse. I followed at some length, with some good result, as there was considerable move in the congregation. Brother Long preached in the afternoon to good acceptance. 14th, I preached, and closed with an invitation to those who felt the need of a Saviour to come forward and unite in prayer with the people of God. A number of anxious persons came, and, in penitence and tears, sought and found peace; several united with the church and were immersed."

On the 25th, the Central Ohio Conference commenced its session, in Appleton, Licking county. He observes:

"It was well attended and harmonious throughout—union being our motto. A number of important subjects were thoroughly discussed, which I think will result in good. Twenty-two ministers belong to this conference, and are firm and unwavering in the broad, liberal principle of Christian truth. Two days we spent together in brotherly love, and then parted to spread a peaceful gospel."

On the 25th, the second camp-meeting he attended in this tour to the west commenced, and continued till the 29th. "At this gathering," he says, "there was much good done in the name of Christ. The preaching was altogether practical. A number united with the church, and I baptized seven."

At the close of this meeting, he took an affectionate leave of his brethren in Ohio and returned to New York, passing through Pennsylvania, Maryland and New Jersey, where he arrived on the 15th of September, within half an hour of the time he had appointed for his return.

From this abstract of his journal, it will be seen that he was almost uninterruptedly employed in this journey, either in preaching, or in traveling from one place of holding meeting to another. He could not eat the bread of idleness, while so many fields were white and ready for harvest. We could not expect that, with such constant travel and preaching, his physical energies should have gathered much strength, so necessary for the prompt and efficient fulfillment of his pastoral duties to the congregation of his charge; and yet he enters immediately, with heart and soul, upon them. Under date of October, he says:

"I have now spent three Sabbaths with my people. The church is well attended. Eld. David Millard preached to good acceptance during my absence. At our church meeting, Wednesday evening last, five united with the church, and on yesterday I baptized seven humble converts."

No inconsiderable part of the time Eld. Walter had charge of the congregation in New York, he attended from five to six meetings per week. This was a heavy tax both upon his mental and physical powers. But he looked not at this; his thoughts being absorbed in saving men—in building up the kingdom of Christ. To this end he directed his energies, during this autumn and winter, more directly, and of the result, in part, of his efforts, he says, December 4, 1837:

" Yesterday was a season of deep interest to the minds of both saints and sinners. Immediately after the morning service, we collected at the water side, when, in the presence of a numerous audience, I buried nine obedient disciples with their Lord in baptism. I think many good impressions were made during the administration of this glorious ordinance. In the afternoon, our communion was numerously attended, and we enjoyed a refreshing from the presence of the Lord. In the evening, ten came forward and eleven arose for prayers, some of whom, we trust, obtained hope in Christ. Deep seriousness pervaded the assembly during the day. Our prospects are encouraging, and we are praying to God to revive his work powerfully among us. Eld. James Hays is with us, and his gift is likely to prove a great blessing to us.

Under date of January 8, 1838, we find the following upon his journal: " Yesterday, I baptized five obedient believers, all men in the prime of life."

And later, 18th, he writes: "Our general meeting commenced on Monday evening, and has been continued with increasing interest. The first evening fifteen came forward for prayers and there found peace; next evening the same number bowed at the throne of grace and several professed hope in the blessed Saviour. Last evening nineteen came forward and upward of twenty arose requesting the prayers of the church, and we trust a number were hopefully converted to God."

February 5th, the following interesting account of the good work we find entered upon his journal:

"Our continued meeting closed on last Tuesday evening. During the session of this meeting, which was from the 15th to the 30th ult., upward of seventy, I believe, were brought into communion with the Father of love. They have given clear and satisfactory evidence of their conversion in this reformation. There has been but little noise, but much solemnity rested upon the multitude. Eld. Hays and myself preached alternately during the meeting; and the great Father was with us and attended our efforts with the energy of divine power. The appointments were well attended and the prayer meetings were spiritual and interesting, and I believe many will yet be brought to the knowledge of the truth, who will date their awakenings from our meetings. Last Wednesday evening thirty-seven came forward and united with the church; and among the number were the heads of families, the blooming youth and those of more advanced age. O, how beautiful to see our fellow-men leaving the sinful pleasures of the world to seek a city whose builder and maker is God. Yesterday morning I led twenty-five happy subjects into the water where they obeyed the Lord in baptism. In the afternoon the above number received the right hand of fellowship and were welcomed into the church. Then followed the largest communion we have ever witnessed in the city. The work has not yet subsided; last evening Eld. Hays preached his valedictory sermon, after which ten bowed for prayers, some of whom obtained the witness of the Spirit. May the Lord carry on his work, till the world shall be filled with his glory!"

The 5th of February he took a short preaching tour through Virginia. After giving a beautiful description of a sunrise at sea, he says:

" At half-past one o'clock we found ourselves in the City of Brotherly-Love, where we tarried all night. At eight o'clock in the morning of the 6th, we left in the cars for Baltimore. A few things transpired through this day, showing different phases of human nature and action, which I will note. After we had got well under way, I observed a lady politely requested by a gentleman, who, by the way, was a member of Congress, to read a novel; she readily complied, and read to the annoyance of those near her; talked of going to theaters, balls, etc. The inconsistency of the affair was, the Sunday previous she had taken the *holy communion*, and now the world, with all its pleasurable gratification, was her delight. Alas! thought I, is this the way in which the followers of the blessed Lamb should act, when going from home?

We were soon on board the steamboat to carry us across the Susquehanna River; here I witnessed two more inconsistencies. A minister, whom I had heard preach and recommend temperance in the strongest terms, stepped forward to the 'bar' and took a glass of brandy and water. Thought I, well done for a temperance man. He did so because he thought he was where no person knew him; but he ought to have remembered that God knew his heart and beheld his actions. On the same boat was a deacon of a church, and at the same time a very zealous professor of religion, who had a negro by his side hand-cuffed. I inquired what the colored man had done that he had to be chained? 'O, nothing; but times are hard, crops had failed and he had more *niggers* than he wanted, therefore he thought he would sell one.' Sell one! thought I; the religious deacon sell one of his fellow-men! Suppose his slave had been a Christian, and the Sunday before had received the bread and wine, at his master's hand, to commemorate the suffering and death of the Lord Jesus Christ, and next day taken to market and sold like a brute! Sell one for whom Christ died! O, my God! when will our country be delivered from the disgrace and curse of Slavery, which is the foulest stain upon the history of our land."

The true position of Eld. Walter on the question of American Slavery will hereafter be given, as this has been greatly misapprehended by some. We therefore give this extract from his journal without comment:

"In the evening of the 7th," he continues, "I arrived at Winchester; here I found my old and tried friend, Martin Burkholder, who had left his home with horse and carriage, to meet me at this point on my journey and convey me to Antioch."

In this tour he preached at what is called "Narrow Passage," at Smith's Creek, at Antioch, at Bridgewater, at Dayton, and at Muddy Creek. At most of these places he commanded large concourses of people; and many listened to the word with profit. Some confessed the name of Christ and yielded themselves to the authority of his word. He speaks of Elders Proctor, Zahn and Sine, as well engaged in the ministry and doing a good work. The 27th, he reached Baltimore, where he heard of the melancholy duel between Mr. Cilly of Maine, and Mr. Graves of Kentucky, which occurred February 24, 1838, and in which the former fell, a murdered man, willfully and deliberately slaughtered, by the murderous heart and hand of the latter. Of this dark deed of blood, he speaks in the following pointed language:

"This affair of honor, so called, caused me to reflect seriously upon the subject of dueling. I look upon it in no other light than murder—cold-blooded *murder*—which every legislative body should take measures to suppress. The sun which set upon the lifeless corpse of Cilly, rose bright and cheering upon his distant fireside circle, and the wife of his bosom blessed its gladsome beams and told her innocent children, that it brought the return of their father one day nearer. But alas! wife nor children shall see him more. What shall we say upon this subject? Let the murderer, under whatsoever sophistical garb he may seek to conceal his crime, be a marked man. Let public opinion recognize the signet of Cain upon his brow, that he may know that no man has a right to murder."

He arrived at home the 2d of March, and the next Sabbath following, baptized ten obedient subjects, members of his congregation. He continued to discharge the duties of his charge, in his usual prompt and energetic manner, till the 5th of July following, when he left to fill some appointments previously made in the New England States. He preached in Boston to Eld. J. V. Himes' congregation, where he met Elders Abner Jones and Charles Morgridge. With these brethren he enjoyed a pleasant and profitable interview. He spoke in Lynn on the evening of the 7th, and on the 8th arrived in Exeter, New Hampshire, "where," he says, "I was kindly received by Eld. E. Shaw and family, with whom I spent the time very agreeably. In the evening I spoke to his congregation, which was respectably large. I felt as though I was with my Father's children. Here I met with Elders Plummer, Sweet, and Blodget." He parted with the kind friends in Exeter, whom he mentions affectionately, and on the 9th, reached Portsmouth, "where," he writes, "I was met by Eld. D. Millard, who cordially welcomed me to his diocese. On the 10th, I preached three sermons to his congregation, which was large and solemn." The 12th, he, in company with Bro. Millard, visited Kittery, Maine, and held a meeting with the church under the care of Eld. Mark Fernald, of whom he speaks in the highest terms, as one of the most Christ-like of earth's sons. From Kittery he returned to Portsmouth, and spoke once to a large assembly; and from this place he went to Portland, Maine. Of his visit there he writes:

"We were gladly welcomed to the city by Elders Fleming and Brown. The next day after my arrival, I preached three times to Brother Brown's congregation, in Temple Street Chapel, with good effect; a number presented themselves for prayers. The day following, Eld. Millard, who arrived late the previous evening, preached twice and myself once to Eld. Fleming's people, in Casco Street Chapel. There was an excellent spirit among the brethren. Brother Millard and myself preached alternately in both chapels to large and solemn congregations. On the 18th, I delivered my last sermon to the people in Eld. Brown's chapel at 2 o'clock. At the close, fourteen came forward for prayer, and twenty rose in the assembly, among whom were several backsliders. It was truly a joyful time. I had to leave soon after, but with great reluctance; for I never had a more ardent desire to stay in any place a few days longer, than at this time to remain here. But I pray the blessings of God may rest upon the people. Eld. Fleming is exerting a good influence, and is highly esteemed by the church and congregation to which he preaches the Word of life; and his talents and piety are calling the attention of the public generally. Eld. Brown is also doing a good work, and is much beloved by his people; and truly I regard him as one of the best of men. The two churches are sending out a good influence, and, with their ministers, are well united. We were well pleased with our eastern tour, and the many dear friends with whom we formed agreeable acquaintance."

From June 25th till September 13th, when he made a visit to Herkimer county, to fill some outstanding appointments, he was with the flock of his charge. Elders Joseph Badger and O. J. Wait were present in Herkimer and rendered good service to truth. The liberality of the friends is mentioned with a warmth that can only flow from a heart fully alive to gratitude.

On the 3d of October, 1838, the United States Christian Convention met in the City of New York, of which Eld. Walter was president, conducting the proceedings with dignity and impartiality that drew from the convention a resolution, unanimously adopted, expressing their thanks for the prompt, orderly, and manly manner in which, as president, he had conducted the proceedings of that body. It has been our pleasure to be present a few times at conferences where he presided, and we know but few men who could control the proceedings of a deliberative assembly with equal ability; indeed we regarded him as peculiarly adapted to such position.

"On the 6th of November," he writes, "I left for Boston to assist in the services of dedicating the

Second Christian Chapel, under the pastoral care of Eld. J. V. Himes. The house was opened under very favorable circumstances in the afternoon of the 7th. Eld. Millard preached on the occasion a good, practical, and masterly sermon to a crowded house. In the evening I preached to a large and respectable audience. The next day, we devoted the morning to prayer-meeting, and the afternoon and evening to preaching; when Elders Millard and Cole addressed the people. The 9th and 10th we held social meetings each morning, and public worship each afternoon and evening. The preaching was plain, pointed, and practical, making a good impression upon the inner life. On Sabbath the 11th, the house was filled to overflowing, to whom I preached three discourses. The effect produced upon the congregation was good—better attention I never beheld in any place. I think it was not labor in vain; for, on Sabbath evening, twenty-one arose for prayers. Among the number were the aged, the middle-aged, and the youth. It was a meeting long to be remembered. Eld. Himes has been very successful in building up the Second Christian Society in this place.

During my stay in Boston, I tarried one night at the 'Marlborough House,' a public hotel, got up and sustained on strictly temperance principles, where the fumes of anything that can intoxicate, or the smoke of tobacco, never annoy the traveler. Every morning and evening the boarders and friends collect in a room for the purpose of prayer, when a chapter is read, a hymn sung, and the blessings of

Almighty God asked upon the people. Mr. Rogers, the present occupant, is not only a gentleman, but a Christian. When at the table, it is not like hotels generally, where confusion and noise exist, but the friends take their seats in order, and pause a moment till some one is called upon to return God thanks, and invoke His blessings upon the food. I went to this house a stranger, was introduced as a minister, and was invited by Mr. Rogers to lead in prayer, morning and evening. Truly I could say, 'the Lord is in the house.' And further, there is no confusion on the Sabbath; no company received; no bills paid; food is all prepared on Saturday as far as practicable, so there is but little cooking on the Lord's Day: hence, the servants attend church and Sabbath-school."

One thing is worthy of remark in Eld. Walter's journalizing—'tis this: that which was of good report, he seldom failed to mention; and that which was wrong, generally received a plain and sometimes a severe rebuke from his pen. His brethren in the ministry held a warm place in his heart, and of them he always wrote and spoke well. It was to him a pleasure to record their success in their various fields of labor. But to return.

During the winter of 1838 and '39, he devoted himself to his congregation; preaching, visiting from house to house, and praying with the people, and exhorting them to come to Christ. There was in his soul a thristing for a more extensive and glorious reformation in his church than had hitherto been witnessed. In the pulpit, in the prayer-meeting, in the family circle, in the closet, and everywhere it was possible, he worked for this end; and the Great God saw the devoted labor, and heard the earnest prayers of his minister and the faithful of his charge, and, in answer, poured his blessings upon the people. The 1st of February, 1839, he commenced a protracted meeting, continuing it for six weeks, which resulted in the most powerful work of grace ever witnessed by that church. But we will let the pen of our excellent brother, J. E. Brush, of New York City, give an account of it, as he was present during its progress. He writes thus, under date of April 8th:

"We have brought to a close the most powerful and deeply interesting protracted meeting that has ever been held by the First Christian Church in this city; and if a people were ever called upon to render unto their Maker a sincere manifestation of gratitude and praise, that people and church is most assuredly our own; for truly the Lord has been unto us not as a barren wilderness, or an unfruitful vine, but has led us through green pastures, and by the side of still waters of mercy and grace, from which our souls have been richly refreshed by the bountiful Giver of 'every good and perfect gift.' Our meetings continued with increasing interest until the 16th ult., making a session of six weeks from the commencement, and almost every evening several found peace in believing, while others, for the first time, humbled themselves at the foot-stool of mercy. Such was the deep interest felt, that it appeared almost impossible for the children of God to persuade themselves to separate, even at a late hour in the evening, which often forcibly reminded us of that great scene where we shall all meet, if faithful till death, and hear the glad welcome, 'Come, ye blessed of my Father, and inherit the kingdom prepared for you from the foundation of the world.' The felicity and happiness of such a meeting, where we shall never be called upon to part, is too great to be fully comprehended by the mind in its present state.

Eld. Walter received no assistance in the ministry, but continued himself to proclaim the word of God until the close of this long and ever-memorable protracted meeting. His labor has been very great, and the arm of the Almighty alone could have sustained him; but the reflection that upward of two hundred have been converted to God through his instrumentality, is a reward well calculated to make a minister count all labor and fatigue, howsoever great they may have been, as nothing in accomplishing so glorious an object.

Gratifying as is the reflection that so many have been brought from error's darkness into the light of the gospel, the importance of the meeting does not alone rest here; for it has gone far in removing the prejudice of the opposing sects. We would, however, take the occasion to remark, and it is with great pleasure we are enabled to do so, that there are honorable and noble exceptions, many of whom were with us during our meetings, and we have every reason to believe that we had their prayers and best wishes; while others, under the influence of prejudice, visited us from any other motive than that of approbation. Some, at least, have reason to rejoice that their footsteps were ever directed to the place where Christians meet to worship God; and, as an instance, I present the following letter received by Eld. Walter during the progress of the meeting:

'*Reverend Sir:*—Myself and wife were led to your chapel, by opposition and curiosity, on the evening of the 10th inst., when you delivered a discourse on the great trumpet to be blown in the latter day. And we feel thankful that we were ever led to visit your place of worship; for on that evening we were deeply convicted of our lost condition, and now we rejoice in the Lord.

We leave to-morrow morning for Washington on important business, and not having an opportunity of calling on you till we return, we feel like saying: 'Your people shall be our people, and your God, our God.'

Yours sincerely,
New York, Feb. 27, 1839. JOHN MASON.'

The most experienced among us repeatedly remarked, that they had never before seen such solemnity and deep interest as was manifested in the congregation. There was none of that unnecessary excitement which so often characterizes the proceedings of such meetings. By pursuing this course, we received the approbation of the public generally—even of those who deny openly their Creator. As a gratifying evidence of this, the following letter was received after the close of the meeting, giving the unsought, free, spontaneous expression of one of the disciples of *Tammany Hall*.*

New York, *March* 16, 1839.

'*Reverend Sir:*—I have attended your protracted meeting almost every evening since its commencement, and in so doing, I have experienced a great deal of pleasure, and have received much valuable information. I have listened with intense interest to the preaching of the gospel, which has produced in my mind pleasing and sublime contemplations. I have looked with admiration and surprise upon your respectable and attentive hearers; and I feel constrained to say, that I never witnessed before in any church such profound solemnity, such reverential awe, as was manifested by the people during the late session of your protracted meeting.

Believe me, with sincerity, to be yours,
Respectfully and affectionately,
A Moral Philanthropist.'

Yesterday we enjoyed a refreshing season from the presence of the Lord. At the period when the sun had reached its meridian grandeur, we repaired to the water, and found one of the largest concourses of people that had ever assembled there to witness the solemn ordinance of baptism. Eld. Walter delivered a short but powerful address, which chained the attention of the assembled thousands, wherein he clearly proved to them the authority we have in the word of God for the practice of this ordinance; and in his remarks said: 'That which was done anciently, would shortly be presented to view. A whole household would be baptized at one time as were Lydia and her household.' Such was the fact; all the members of one family were led down into the water together and were baptized. It would be needless to describe the joy of the candidates; for every child of grace who has obeyed his Lord in this most solemn and pleasing ordinance, well knows that this is one of the happiest periods in his Christian experience. On this occasion, the whole number baptized was forty-eight. In the afternoon, forty received the right hand of fellowship and were welcomed into the church, making the number upward of one hundred who have been added to the society since this series of meetings commenced. At the close of the service, we enjoyed one of the best communions that we have ever had. The interest of the scene was greatly increased by the presence, for the first time in upward of a year, of one of the founders and earliest supporters of the Christian cause in this city—our friend and father, Jonathan Feekes. He has been and now is afflicted with the palsy. At his desire, he was conveyed to the chapel, where, we doubt not, he enjoyed the presence of his God.

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* *Tammany Hall*, in New York City, was used by the skeptical as a place of meeting, for the purpose of discussing the subject of religion, and was rendered notorious from the unprovoked and frequently undignified attacks made upon the word of God, and the fierce philippics poured out, not against false worship only, but against the purest Christian devotion. Such was Tammany Hall.

The prospect before us is still cheering. In the evening, several, for the first time, arose for prayer. And in closing, we would say, may the car of salvation move onward and onward, until the thousands who are now in darkness are brought to the saving knowledge of Jesus Christ!"

We will close this chapter by giving an extract from a letter that Eld. Walter addressed to Eld. D. F. Ladley, while the revival, of which Mr. Brush writes in the preceding, was in progress, dated March 7, 1839:

"*My Dear Brother:*—I have delayed writing you till now, so as to be able to give you some account of our protracted meeting. We commenced on the 4th of February, and have continued ever since; and it is still in progress, making the fifth week without intermission. I have preached every evening, and three times each Sabbath, during the whole meeting thus far, except one night, when a Methodist minister filled my place to good acceptance. I have never felt better and stronger in my life. The Lord has dealt bountifully with me at this time; and to-day I do not feel worn down, and but little fatigued.

Up to last Sabbath, I had conversed with one hundred and twenty-four, who had experienced a hope since we commenced. On that day I baptized forty happy converts, at the place where you first administered that ordinance, in the presence of thousands; and in the afternoon I gave the right hand of fellowship to sixty-four new members. This was a glorious time; and you may have some idea of the scene, every part of the chapel was filled, so that no more could get in. This week, about twenty-five have experienced religion, and many more are seeking."

CHAPTER VIII.

HIS FAILING HEALTH—LEAVES FOR THE WEST—IS DETAINED AT BUFFALO—HIS TOUR IN OHIO—HEALTH STILL POOR—THE GOOD WORK IN THE CITY—FORCED TO SUSPEND PREACHING FROM FAILING HEALTH—GOES WEST IN MAY, 1840—SYNOPSIS OF HIS LABORS UP TO HIS LEAVING NEW YORK CITY IN MAY, 1840.

We have read and transcribed, with feelings of profound pleasure and admiration, the account of the reformation, with which the last chapter closed; but with clear convictions of the imprudence, at least, of our noble-hearted brother, in his excessive and unparalleled labor during its progress. Six weeks of powerful and exciting mental and physical exertions, with scarcely an hour's rest or relaxation, is quite enough to hurl the physical man down to the gates of death. A sermon every evening, with one exception, for six weeks, and three on each Sabbath, with other duties, necessary in conducting a protracted effort, as exhorting, praying, and this would occur often four or five times during one single meeting, talking with anxious souls, administering the ordinances of baptism and the communion, etc., were enough to jeopardize the most vigorous constitution. We are not surprised, in the least, at his remark in the letter to Eld. Ladley, "that he did not feel worn down, and but little fatigued;" for his active mind was wrought up to the highest tension possible, by the thrilling interest he felt in the work; and this rendered him unconscious of his true physical condition—of the fearful risk he was incurring. And not till the interest began somewhat to subside, did he wake up fully to the terrible, exhausting drafts he had made upon his vital energies. It was then too late; the reaction must come, and then the whole man lies shattered and panting for life, by having over-taxed his own powers of endurance.

There are boundaries over which we cannot pass, in our labor, mental or physical, with safety: and this should be always remembered by both our ministers and members; by our ministers, that they may have better health, live longer, and accomplish more in their work of bringing men to God; and by our members, that they may not demand too large an amount of labor at the hand of the pastor, which is too frequently the case, thus exhausting and debilitating his powers, and superannuating him long before his time. Better one sermon a Sabbath, leaving the preacher with a good sound head and heart, than two or three, leaving both head and heart enfeebled.

I must here ask leave to introduce a letter from Eld. Mark Fernald, of blessed memory, who though "dead yet speaketh," addressed to Eld. Walter, after the failure of his health. It is in Eld. Fernald's own, peculiar, earnest style. It is excellent, and will be read by many with pleasure and profit.

"*Beloved Bro. I. N. Walter:*—I learn by the prints that thy health is poor. I love thee, thou knowest; also I abhor idleness, especially in a servant of Jesus: therefore thou canst discover my motive in writing and giving the following admonition. If the Lord spares thee to recover, to preach and labor, more care must be taken of thy worn down constitution, or thou wilt be forced wholly from the field, if not from the world. When we view the Lord's hand to be the direct cause of our afflictions or disease, we ought and must be submissive and patient, however anxious for sinners' salvation we may be. Where our good designs and strong anxiety cause us to put forth too much exertion, however good and well designed the motive, the Lord will not give grace to make our nature or constitution support us long without rest to nature. Hence, good men err in trying to do right, which may not be a sin, yet an error. The last sentences of Brother John Colby, while on his way south, where he died soon after, were, 'O Brother Fernald, take care of your health. If I had taken more care of mine, I might have been of more use, and still lived to preach to sinners. But I am now worn out.' We then parted to meet no more in mortal bodies; but the words which he repeated have had many revivals in my mind. And while I have feared sloth on the one hand, I have tried to avoid unreasonable fatigue on the other. Brother, learn the strength of thy constitution, and make appointments but conditionally. *If weather and health permit;* the Lord willing, etc. I am aware there are various inducements and causes to push a faithful man forward, and sometimes too far, and honestly too. It is a hard case where a minister is poor or dependant; and Christians will but only support him in health and usefulness: and he expects he will feed them about as often as they feed him, or, as fashion calls it, '*return the visit.*'"

The foregoing letter of Eld. Fernald expresses just and true sentiments. It is the imperative duty of the gospel minister, as well as all others, to have a strict regard to his health. He should not do more work than his intellectual and physical powers can endure without injury; and to expect more than this, is both unjust and unreasonable. We plead not for an idle or indolent ministry: this we, with our whole heart, would deprecate. Work, should be the fixed maxim of the ambassador of Christ. But either in aiming or being required to do more than is just and right, he must necessarily fall short of consummating the amount of labor he could have done, had he kept within the lines of latitude and longitude prescribed by the inflexible laws of his mental and physical organism. It is, therefore, obligatory upon those who minister in the sanctuary, to inform themselves relative to how much, not how little, they can accomplish, comporting with the bounds meted out to them by Him "in whom they live, move, and have their being;" and aim neither to fall short nor go beyond them.

We are sensible that, under certain circumstances, serious difficulties lie in the way of a preacher always doing labor commensurate, and only so, with his powers of safe endurance; and this is especially true when his only means of support depend upon his profession; for usually the reward of his services is barely adequate to the current expenses of the year, and, perhaps, as often fall short of this as coming fully up to it: hence, he is forced to work at times when rest of both mind and body is positively demanded. We do not say that this is true in all cases; but in too many, we are sorry to know, it is beyond a doubt. This great error should be carefully looked into by the churches; and no more or less expected or required of him than is consistent with a full, vigorous flow of health; and that a righteous compensation be cheerfully and promptly handed over to the faithful servant of Christ; not a charitable pittance, from which he can barely eke out a support by the most rigorous economy, but a reward that will make him feel as if his labor was appreciated, remembering that it is easier eating bread earned by the "sweat of the brow," than by the sweat of the brain and heart.

That Eld. Walter committed error, "though not a sin," as Brother Fernald observes, "yet an error," is painfully evident. The amount of work he did, each week in the city, not one in a thousand could endure without injury. Whether this was demanded by the people of his charge, or was voluntary on his part, the writer knows not, but inclines to the latter opinion; for it would have been a matter of some difficulty to have kept Eld. Walter, with his active, nervous organization, and with his soul baptized in the mission of saving men, within the limits of his capacity for enduring. As an inevitable result of his over-taxing, his vital energies gave way, and from the pulpit—from the field of his earnest and useful labors, we follow him as he struggles along the skirts of the dark woods—"the valley of the shadow of death." It is a mournful sight to contemplate the strong man, who has stood among his cotemporaries, with the honors of God's nobleman upon his head, lying in ruins, and that, too, in the morning of his years; his sun partially eclipsed, long before it had reached its zenith. And thus it was with Walter. Only thirty-four years of his life have gone into the returnless past, and the unmistakable lines of toil and anxiety are upon his cheek and brow, and in his wasted, emaciated form.

Toward the close of May, 1839, his health was somewhat improved; and he immediately enters upon his duties as pastor, but says: "Every sermon I delivered was an injury to me: and, also, being called upon to visit the sick and to attend to many other duties, I was kept in a feeble state of health, and it appeared almost impossible that I could regain it while I remained in the city." In view of these circumstances, he arranged his affairs to make a journey west, hoping that travel, relaxation from labor, and change of scenery might result in the restoration of health. Accordingly he left his home in New York, and on the 12th, arrived in West Bloomfield, where he says, "I was kindly and cordially received by Dr. Hall and family. The 13th, Elders Hathaway, Badger, Reynolds, and other brethren called upon me, which was deeply gratifying to me, and shed a cheerful pleasure on my worn spirit. On Sabbath, the 14th, I endeavored to preach, but I think I never labored under so many serious difficulties in all my ministry, still there appeared to be a good feeling in the congregation."

Through the kindness of Dr. Hall, he was conveyed to Honeoye Falls, where he enjoyed the generous hospitality of Eld. Badger and family; and on the 18th, he arrived in the City of Buffalo, and expected, on the next day, to continue his journey; but instead of doing so, was, the following morning, attacked with a severe chill, followed with high fever. In referring to his sickness so far from his home, he says:

"I have been confined at the house of Brother Israel C. Ely; he and his wife were formerly members of my congregation in New York. I felt very glad, as I had to be sick, that this house was a welcome home to me: they did everything in their power for my comfort. The kindness of this family I shall never forget, and hope they may be rewarded in the resurrection of the just. Many friends, during my forced stay at Buffalo, who were acquainted with me through the 'Palladium,' called and visited me, and offered any assistance they could render, for which I felt thankful, and pray the Lord to reward them for their kindness. The Rev. Mr. Hosmer came to my sick chamber a number of times, and offered me a home in his house. He acted the part of a brother, which convinced me that good feelings existed between the Unitarians and the Christians.

During my sickness, I wrote to Eld. Badger, who, on receiving my letter, came immediately to see me. I cannot describe my feelings on his arrival. I thanked God that my brother possessed a heart kindred to my own in sympathy. He intended to take me to his own home immediately, where a generous Christian welcome was awaiting; but I was so much better on his arrival, that I had concluded to venture on to my native State."

Subsequent to the entry of the preceding extract upon his journal, we find the following interesting note, from the pen of Eld. Joseph Marsh, editor of the "Christian Palladium," accompanying the publication of a short letter from Eld. Walter. The one utters the anxious emotions of thousands of Christian souls looking upward to the Father of mercies for the recovery of a sorely afflicted brother; the other breathes a quiet, resigned and submissive spirit, confiding in the goodness of God.

"The following letter," writes the editor, "from the trembling hand of our afflicted brother, will be read with painful anxiety. But few men of the present age have labored more incessantly for the salvation of perishing sinners than Brother Walter. And but few, if any, have met with greater success in their labors. For several years past, he has been chiefly devoted to the cause in New York City. Great additions have been made to the church there through his instrumentality. But his public and private labors, day and night, especially during the past winter, have been too much for his strong constitution to endure. He has failed in the midst of his usefulness. But if the prayers of thousands will be heard in his behalf, he will regain his health, and again be restored to the embrace of his family, and to the flock of his charge."

This surely presents Eld. Walter before the world as possessing the warmest regards and highest confidence, of a numerous and intelligent brotherhood, for his talents, piety, and earnest and successful labors in the Christian ministry. But we give his letter to Eld. Marsh, so expressive of the true Christian spirit.

"*Brother Marsh:*—I am still detained in this city by sickness. I am now much better, but far from being well; and, in fact, my feelings are such that I almost despair of ever being well again; but I submit to the will of my GREAT MASTER. I look back upon my past life; I have tried to do something for the cause of my blessed Christ, but O! the imperfections that crowd upon my mind almost make me tremble. But I cannot recall by-gone days; my trust is still in the mercy of God and the grace of our Lord Jesus Christ. Therefore I quietly and patiently wait the coming of the Lord; and wherever I may be called to encounter the *last enemy*, I feel a conscience void of offense toward God and man, and a full hope of immortality beyond the grave. I may never speak in public again, and I may regain my health; these things are only known to Him who has clouds and darkness around Him, but the habitation of whose throne are Righteousness and Judgment.

I humbly request an interest in the prayers of my brethren, that, whether I live or die, I may be the Lord's. If this should be my last letter, let it be recorded in the memory of the people, that I have given myself a martyr for the Christian cause in New York City."

These are the words, not of mere emotion thrown out under excitement, but of calm, clear conviction of heart, written in full survey of the past, with its unalterable record; of the present, with its certainties; and of the future, with its events shrouded in darkness; and such, for the greater part, are words of truth. Prostrate with disease, the lamp of life burning with an uncertain, feeble flame, Eld. Walter utters to the world: "I feel a conscience void of offense toward God and man." A blessed state of mind, full worthy a life-long labor. It proves the purity of the motive actuating any one in the fulfillment of the relations of life; and can only be attained by those who are true to their ideas of life's duties. Theories may be ever so broad in their basis, and the conceptions of the sacred duties of life, emanating from the Infinite Ruler, ever so comprehensive, if they exist merely in the brain, controlling not the life, must fail to secure the priceless reward—a conscious witnessing of holiness of motive and integrity of action. In the study, systems of ethics may be elaborated and arranged; upon the rostrum or in the pulpit, they may be discussed and eulogized; from books may be gathered the rules necessary to regulate action in the various relations man sustains to his God, to his neighbor, to the world, and to his own; but unless the laws of ethics and the rules of action take form in his heart, and are reflected outward upon the great sea of humanity, becoming living realities, they can never secure to any one the divine blessing of a good conscience.

Eld. Walter's health slowly improved, and on the 7th of August, he left Buffalo, and continued his journey westward, arriving the 11th at Marion, Ohio. The 20th, he enjoyed the privilege of meeting his old and numerous friends of the Ohio Central Conference, which to him and them was a feast of Christian joy. He was among the noble few that organized this conference, and had been for many years the leading spirit in it. From the first, he had aimed at systematizing its action, and rendering its working harmonious. In these he has done a good work, coming back to him, on this visit, in a reward of four-fold pleasure. And then hundreds composing this conference had been led to salvation through his instrumentality. To meet such again, after a long absence, was refreshing to a spirit of as fine texture as his; although his body was enfeebled by disease produced by anxious, wearing labor. Of his visit at this annual gathering of old and tried friends, he says:

"A large number attended, I suppose, more than on any previous occasion. It was truly refreshing to my soul to meet once more with my old friends and brethren, though I was so feeble I did not enjoy their society as much as I desired. All who compose this association appear to feel a deep interest in the cause of Christ and his kingdom.

This conference is now larger by one half than any other in the State; and in point of talent and respectability, is inferior to none in the United States, and begins to exert a powerful influence on the public mind and on the surrounding sects. The members attend to business systematically and in gospel order; having seen and experienced the withering nature and destroying influence of anarchy, which at one time, like an overflowing flood, threatened to sweep away everything like order in the house of God. And in fact, in some instances, the thing was accomplished. Churches were broken up and ministers driven from the field of labor; and the blessed cause of Christ was left to bleed and die. I humbly pray that every brother that composes this conference may guard well against self in the great work of the gospel. Every member should spend much time upon his knees, inquiring of the Lord for wisdom to help in the pursuit of duty in extending the reign of Christian truth."

Eld. Walter had correct and well defined views of what would secure harmony of feeling and action among brethren; and the suggestion he throws out in giving utterance to the desire of his heart, will tend more than any one thing else to produce, build up, and secure harmony among Christians: it is "to guard against self," or selfish ends, and often ask the Father for wisdom to aid in reducing to practice the knowledge already furnished and that may hereafter be acquired. In the keys of such a one's soul there is concord, and from him there will flow outward a harmony like the full swell of music from an instrument adjusted and waked to life by a master hand.

After having greeted his brethren, many of them, at least, in his native State, enjoying with them sweet communion in the house of worship, he returned to the City of New York, where he arrived the 13th of September, and writes: "I found the church doing well. Eld. Currier has preached to good acceptance during my absence; and has endeared himself to the people." He entered immediately upon his duties to the congregation of his charge, although his health was far from being firm; but like many of his co-workers in this divine and heaven-sent reformation, his noble zeal would not permit his taking the necessary relaxation and rest to build up an over-worked constitution. An editorial in the "Palladium" of November 1st, from the pen of Eld. Marsh, gives the state of his health, and the great anxiety among the brotherhood for his recovery:

"Eld. I. N. Walter's health is yet feeble. He talks of journeying to the south in the ensuing winter, in hopes that a southern climate may prove beneficial to his debilitated constitution. Though the outer man has come near its dissolution, still the inner man possesses all its native energies and holy zeal for the advancement of the Christian cause. May he again be restored to his former health and usefulness!"

Under date of November 5th, he writes: "Last Sabbath with us was a day of refreshing from the mercy seat. Two were immersed, and there are a number under awakening with whom I have conversed. Our congregations are large and solemn. The brethren feel a deep interest in the cause of truth and look forward to better days. I have a greater desire than on any former occasion to do what little I can to advance the interest of the Redeemer's kingdom, though my health is still poor, yet my trust is in the Lord. Eld. Currier is with us, is well received and is a good fellow-laborer."

The work of grace continued gradually developing itself during the winter; many anxious souls were led to the fountain of living waters. In December, he enters upon his journal a note of the increasing interest among his congregation; and also mentions Eld. O. Barr, who was then with him and was doing a good work. There were no spasmodic outbursts of excitement, self-consuming and transitory, but a steady, calm work of reformation. Under date of March 2, 1840, we find the following note from his pen:

"It has pleased the Lord to revive his work again in our society. For three weeks past a protracted meeting has been in session, and the result has been glorious. A number have made the good confession before many witnesses: and among the number is my eldest daughter; this in my affliction is a great comfort. The exercises of the meeting having been conducted by Eld. J. H. Currier, whose faithful and persevering labors will ever be held in grateful remembrance by us as a church. Yesterday he led into the water seventeen happy converts, when they were buried with the Lord in baptism, and in the afternoon gave the right hand of fellowship to twenty-one, welcoming them into the Church of Christ. The prospect is still encouraging, and the meeting continues this week.

The church is much indebted to Eld. H. Simonton, of Ohio, for his faithful and zealous labors during the meeting. He expects to tarry with us some weeks longer. He is a young man of fine promise."

It became painfully evident to Brother Walter and his friends, that a cessation of ministerial labor was imperative, and without it the most serious consequences must of necessity follow. After mature deliberation and asking the help of God, he concluded to follow the advise of friends, as well as the direction of his family physician. This cost him a severe struggle. To leave the society he had, under the providence of God, gathered, was painful. He committed them to the care of Him who neither sleeps nor slumbers, as a father would commit the keeping of his own children. In the midst of his affliction and anxiety, he is resigned, and from him comes no murmur, no repining. In view of this necessity laid upon him, he speaks thus:

"I expect to leave the city about the 15th or 20th of May, in a private conveyance, with my family, and travel the ensuing summer for my health. My physicians have advised this course, and I feel it is the best thing that can be done. I shall be free from all excitement; no engagements in prospect; and I will have nothing to call me forward faster than I shall be able to travel; and, leaving the right kind of a man to take charge of the church affairs in the city, I shall be free from anxiety and care in this matter.

The Lord has been good to me in all my afflictions, and His loving kindness is still the same; and I feel to adore His blessed name in all His providence; for truly it is good for me to be afflicted. And I submit all into his hands, and if I should never be able to preach again, I pray for grace to be resigned to His will, and without murmur or complaint, I desire to live, and in the triumphs of living faith, finish my course on earth.

When I reflect upon the state of bleeding Zion, and hear so many calls for help, I fear I may grow somewhat impatient; for my inmost heart feels the itinerant flame begin to burn, and, in a moment, I fancy I am visiting those places and stand ready to call sinners to God. But alas! I cannot go. Here I am in weakness and trembling, not able to take the old trumpet and sound an alarm in the holy mountain, but must sit down and weep when I remember Zion."

These are beautiful words and full of heavenly fervor, and surely speak a heart deeply in love with the truth, upon the altar of which there burned an inexhaustible flame of divine zeal and consecration to the work of saving souls.

It may be well in this place to present a brief synopsis of his ministerial career up to the date of his resigning his charge in the City of New York, and especially of his work in the city itself, as we shall hereafter follow him in a somewhat different field of work than that occupied by the pastor of a congregation; and we can do this no better than by presenting a few extracts from his own pen and those of others. In a letter addressed to Eld. James McMinney, of Indiana, bearing date of March 19, 1840, he says:

"I will give you a short history of things since I came to this city. I commenced preaching here in February, 1834, with seventeen members and between thirty and forty hearers, in a chapel that will accommodate about eight hundred persons. This did not present much encouragement for a commencement; but relying on that Being in whose arm is everlasting strength, in the power and efficacy of prayer, and in the promises of my blessed Master, 'I will be with you alway,' I commenced operation, and it was not long till reformation began, and the trembling, penitent sinner turned his eyes toward heaven; and from that time till April, 1839, the work continued advancing, during which time I received upward of five hundred into church fellowship."

A large Sabbath-school, numbering nearly four hundred scholars, was built up, which was organized about the 1st of March, 1834, with six pupils. In connection with it was an infant class of near forty, ranging from four to ten years of age. The entire school was well furnished with teachers, there being one to every four pupils. All this was doing much in training up the young spirit in the nurture of the truth; and it is safe to conclude that seed was sown in that school that is now producing the silent fruits of righteousness. In an editorial of the "Christian Palladium," of June 1st, 1840, we have the following interesting facts stated:

"Eld. Isaac N. Walter, in consequence of a poor state of health, is about retiring from the station he has so perseveringly filled as a minister of the New Testament, for fifteen years past; during which time he has traveled extensively in thirteen of the different States. For seven years he has averaged a sermon every day in the year; has suffered much from traveling; has crossed the Alleghany Mountains thirty-one times; has seen the power of God displayed in a miraculous manner in many places; witnessed the conversion of thousands; and has baptized, in all, *twenty-nine hundred and forty-three* happy converts.

The last six years he has spent in New York City. For five years, ending in May, 1839, he has been the feeble instrument of raising the First Christian Church from seventeen members to upward of five hundred; baptized in the city five hundred and seventeen; visited eleven hundred and seventy-seven sick persons, attended upward of three hundred funerals; and married eight hundred and ninety-one couples. For the last year he has been seriously afflicted, and now finds it necessary to retire from the walls of Zion with a broken-down constitution, and but little prospect of ever preaching again; but feels determined to exert his influence in every way possible to advance the Book Association and the interests of the Christian cause generally. This, we are assured, is a correct statement, excepting it is not a full one."

From these brief extracts, an idea of his constant persevering labors, and the success crowning them, may be formed. His presence in the chambers of nearly twelve hundred sick persons is, within itself, almost the work of one man; and especially so, when we bear in mind that these visits of his were not mere fashionable calls, to sit a moment and ask after the afflicted one's health, but were made to learn their wants, to encourage and, pre-eminently, to bear the cup of salvation to the sick and dying. At the side of their couch he kneeled, and in solemn prayer carried their case to the mercy seat on high; and many lifted their thin, emaciated hands and turned the eyes, dimmed with the film of death, to heaven, and thanked God that Walter had ever sought their chamber of disease and death.

His active energies would not allow him to confine his work within the supposed limits of parochial duties, but led him to take a prominent part in various benevolent movements and reforms; among these may be mentioned efforts to relieve the poor of the city, and for the suppression of intemperance. In these he was an efficient actor; nor did he allow the opposition, that originated from a narrow, sectarian bigotry, to turn him from the line of duty marked out before him. He could and did act harmoniously, as far as he was himself concerned, with ministers of other denominations.

In these works of reform, he met all upon the common platform of humanity; throwing nothing out as the test of fraternal co-operation. The hungry must be fed, the naked clothed, and the inebriate saved, and the further ravages of the terrible, insatiable destroyer, intemperance, stayed, and with a warm hand and heart he welcomed all who proposed working to bring about these ends.

We take pleasure in laying before the reader the following paper, from the pen of William G. Boggs, of Springfield, Ohio, editor of the "Democratic Expositor," who made the acquaintance of Eld. Walter while in New York. This will show, to some extent, the position he occupied in his field of Christian and philanthropic labor.

"Eld. Walter was very much beloved by the church over which he presided while in New York. His members and the entire congregation loved him dearly, and were sorry to part with him when his health compelled him to relinquish his charge and return to the west, hoping thereby to build up again his wasted constitution.

The elder was actively employed in every good work; catholic in spirit, he united harmoniously with those of other denominations in promoting reform in the 'ward' where he resided. When the citizens were called upon to raise means for the relief of the poor, his heart, hand, and influence were ready. In public meetings, for the purposes of general good, he always took a part, and his counsels were received with great respect. In the temperance cause he was always employed. Seldom was there a public meeting, to carry forward this reform, held in his ward, that he did not attend; and whenever an opportunity occurred, his voice was heard pleading in behalf of the unfortunate.

A friend informed me of an occurrence that transpired at one of the ward temperance meetings in the city. The ward society had resolved to hold public meetings in all the chapels in that section, for the purpose of creating a deeper interest in the public mind, in relation to this fearful and rapidly growing evil. At the Christian Chapel, Eld. Walter was permitted to suggest the order of the exercises. At one, however, held in the Methodist Episcopal Chapel, he was the first minister present; all others seemed to be behind time. The hour for commencing had arrived; the chapel was filled; and several of the Presbyterians became restless because of the absence of the other ministers expected. They went to our friend, who, by the way, was a Methodist and a friend of Mr. Walter, and asked what should be done about opening the meeting with prayer. Of course these brethren thought that Walter could not pray, or that it would not do to allow him, as he was a *Christ-ian*, so called in New York. He could pray in his own chapel and they could listen to him. And, moreover, they were always pleased to hear him preach; but it would be blasphemy, in their estimation, to permit him to pray in an orthodox chapel, whatever the occasion might be. Our friend was amused and disgusted at the whole affair. The services were delayed until some orthodox preacher came to open them by prayer. At this very meeting Mr. Walter was, by unanimous call, invited to deliver the leading address.

The benevolence of the elder was proverbial. Although he received enough from his church to support him comfortably, his contributions left him barely enough to meet present necessities."

With the enlarged, cosmopolitan views of the middle of the nineteenth century, it is somewhat difficult for one to realize that less than a quarter of a century past, sectarian exclusiveness was so barefaced as to deny a minister the right of opening a public temperance meeting by prayer, simply because he had independence enough to think for himself in matters of conscience, giving free, full expression to them, and frankly awarding to all others the same God-honoring right: and yet it was so. But the noble-minded man arose above such narrow, petty exclusiveness, and with a calm spirit and firm heart, worked on for humanity. Thus did Eld. Walter in New York City.

CHAPTER IX.

HIS JOURNAL, REMARKS AND INCIDENTS FROM HIS LEAVING NEW YORK CITY TILL HIS RETURN, MAY 4, 1841—HIS RETURN TO THE WEST, JULY 9TH.

The leave-taking of a pastor and his congregation, where mutual confidence and Christian attachment exist, is affecting under the most favorable auspices; and this is rendered painful indeed, where the probability is that the parting is final. It was so in the case of Eld. Walter and his flock in New York. Of this separation he makes tender and affectionate remarks, showing that he regarded the interest of the church there his interest. On leaving the city he says: "Solemn were my feelings when I gazed upon the city as we passed rapidly away, knowing that I was bidding adieu to many with whom I had spent many happy days, that I should never see again till the judgment of the great day."

He continued his journey westward, passing through Dutchess county, attended one meeting where he met with Elders Teal and Rider, who were well engaged in the ministration of the word. On the 15th, he met with the New York Central Christian Conference, where he says, "I formed a pleasant acquaintance with many of my brethren in the ministry, who are men of strong minds and noble purposes of soul, and with whom I took sweet counsel. The good feeling manifested toward me, by the ministers and people, I shall never forget." To one prostrate with affliction, induced by excessive labor in a good cause, the friendly smile of sympathy, the firm grasp of a brother's hand, the cordial welcome of co-workers in the same field, is as water to the parched lips, or as the glad welcome of home to the returning pilgrim. The kindly greeting which Eld. Walter met with in his health-seeking travel, must have been to him very cheering. Nor does he forget to record these expressions of humanity's nobler nature. They were not only registered upon paper, but upon the inner temple of his soul, where they lived green till the sun of his life went down. He says: "The liberality of the people in Herkimer and elsewhere, and especially of Brother Winton, I shall never forget."

Of Eld. Badger, he writes: "During our stay in Honeoye Falls we attended meeting on the Sabbath in the new chapel, where Brother Badger preaches statedly. Here is a large, well-organized and well-regulated congregation. Brother Badger has done much for the cause in this section. He now feels the effect of his long and arduous labor, but his heart is still in the work as young as when he first girded the Christian minister's mantle about him." On the 25th, he reached Rochester, where he was kindly entertained by Mr. Peas, who, he says, "is very much interested in the cause of liberal truth in that place."

In the afternoon of the 25th, he writes: "I visited Mt. Hope, situated two miles south of the city. This is the most delightful place I ever beheld: it is the great graveyard of the city. Its elevation, at the highest point, is three hundred feet above the level of the water. The ground is arranged in family burying-places, interlaced with beautiful walks; the whole adorned with evergreens and rose-bushes, planted by and over the graves of the loved and lost, that prove how blessed the memory of the dead is to the pure warm heart. Truly the picturesque scenery calls to mind everything connected with the house of the departed. In this place friends are laid away in the cold retirement of the tomb, where the passing winds sing their solemn requiem around their solitary homes. While I stood gazing upon these silent, yet impressive memorials of those that were once and now are not, sending my thoughts beyond them into the realm of immortality, the grave never looked so beautiful nor death so disrobed of its terrors as at that time. I thought it a sweet place to the wayworn pilgrim, where he may rest in quiet."

Such were the reflections of our brother, as he stood leaning upon his staff in the midst of the insignia of mortality. They were not emotions called into being with the thought, that in the grave man is hid from the noise, tumult and wearying strife of this restless world, but because beyond its silent shades he saw the sunny land of rest, of peace, of love. Such emotions, when springing into life in a Christian man's heart, no difference what may be the immediate cause, always bring the soul into closer communion with the ever-present One. He who said: "It is better to go to the house of mourning than to the house of feasting, for by it the heart is made better," uttered a philosophical as well as Christian truth. There the tenderer sympathies of the spirit are nurtured, and a holier love for our kind awakened; while the strifes and animosities that too often tug at the heart and embitter the cup of life, are buried, and we are wont to think of our fellows compassionately.

On the 4th of July, Eld. Walter arrived at Conneaut, Ohio, where he met with Eld. Barr. He says: "I attended meeting in the village with my brethren, and had a solemn, good time, though nothing special. In this place, my dear Brother Lawrence fell by death. I am now writing in the room where he met the last enemy and triumphed gloriously in the last battle." The associations while writing the last sentence quoted, must have been solemn in a high degree. The chamber where a generous brother, and earnest fellow-worker in the gospel field, laid his armor aside, and from whence the freed spirit took its way to holier realms of life; and whom Walter took by the hand when first entering the divine calling of the Christian preacher; whose earnest efforts to "be a workman that need not be ashamed," he had witnessed; whose success he had seen with gladness, and whose early death had taken a faithful watchman from the infant, persecuted cause of liberal truth, all tended to stir the deepest feelings of his soul and call out this short petition entered upon his journal in this connection: "Lord, help me to be also ready!"

Although Eld. Walter was not able to fill the pulpit, yet he was not unemployed. Wherever he went, he mingled with the saints, and by his counsels and influence much was done for concert of action, and in establishing general measures through which a wider and stronger command over the public mind was secured. To bring this into good working order none did more than he.

The 18th of August, he delivered the opening address of the Ohio Central Conference, in which he laid before that body, in a clear, lucid and argumentative manner, the necessity of deep, personal piety, of practical Christianity, of a thorough organization, of Sabbath-school and missionary operations. These were new—the last two I mean—questions among the denomination, and at that time, we are sorry to know, met with much opposition in many places, from well-meaning, but misinformed persons. Eld. Walter was not only the prime mover in these subjects, but was the head and front of their defense in the west. He pressed them upon the consideration of conferences and churches, and ably and eloquently plead in their behalf; and had the pleasure to know that his efforts were producing good and happy results. There were others who nobly seconded him in the labors of Christian duty.

Of this association of brethren, before whom he had delivered the opening address, he writes the following hopeful item:

"This conference was organized in August, 1829, and consisted of thirteen members; now it numbers one hundred and fourteen, composed of elders, exhorters and delegates. It was truly pleasing to behold so large a number of men collected together for the sole purpose of conferring on the great subject of God's kingdom on earth, and for its advancement among mankind. Several important subjects were fully and faithfully discussed. The temperance cause and the Sunday-school question received the unanimous sanction of this body; and resolutions were passed to carry them into effect wherever it is possibly practicable. A society was formed for the purpose of aiding superannuated preachers, and widows and orphans of deceased ministers, belonging to this conference. The subject of missions, both home and foreign, is occupying the minds of many, and I trust, by our next annual session, we shall be able to form a Home Missionary Society under favorable circumstances, which will enable a number to travel and preach constantly."

The subjects claiming a large share of this annual gathering of Christian brethren were of the first moment, and are still. To provide for the support of the ministry; to gather a fund for the relief of preachers, whom age or disease has forced from the walls, and for the maintenance of the widows and orphans of those who have fallen in the service of the Church; to establish permanent and efficient missionary societies, are subjects now calling out the best talents among us, and will continue so to do until they assume what we call a crystallized form;

or, in other words, until they are established upon a permanent basis. And we are indebted to Walter for the early presentation and defense of them; thus, in some degree at least, preparing the way for more thorough movements in the right direction. He took broad Christian and philosophical views of these topics, clearly foreseeing that the final success of the Christian Church rested much upon them as auxiliaries.

During the autumn, Eld. Walter spent the larger portion of his time at Dublin, the place of his former residence, where the anxiety of the community for his recovery, was seen in their unwearied attention to his comfort. Of this, he writes:

"The people in this place are very kind since we have returned, and manifest a disposition to sympathize with us. We have found a special friend in John Sells, Esq. He and wife have treated us as though we were their own children; and others, in different places, have also remembered us, whose names will be given at some future time."

The long summer and autumn months he was forced to suspend preaching, and lead, what to him was, an inactive life, which cost him strong wrestlings of soul to submit calmly to his lot, as is evident from the following entry upon his journal:

"The same desire fills my soul for the advancement of the kingdom of Christ as ever; the same ardent love abounds in my heart to preach the gospel as formerly. And when I view the world lying in wickedness, the great necessity of reforming mankind, the many places of Zion lying waste and desolate, and hear the hundreds crying, 'come over and help us,' I long to mount again the watchtower and call sinners to flee the wrath to come; ay, at times I feel as if I were just ready to blow the gospel trumpet. But alas! recollection at hand hurries my thoughts back to my abode of affliction; and when I view my emaciated frame, I am constrained to be still, while the falling tear proclaims in silent accents the feelings of my soul, and I try hard to say: 'If I cannot travel and preach the inspired word of God, I can be still, praying His salvation to the perishing sons of men and suffering His will to be done in me. Blessed be His holy name forever!"

In a communication addressed to Mr. Marsh, under date of December 1, 1840, he writes:

"You discover that I have preached but twice and delivered the opening sermon of our conference, since I arrived in this State. And from present prospects, I have but little hope of ever preaching again. This to me is most painful."

In this communication he gives his co-workers in saving men an exhortation full of affection, of wise counsel, of stirring thought; in short, every word seems to come burning from his inmost heart, baptized with the Spirit of God.

"I exhort my brethren in the ministry to live humble, to be faithful in the discharge of the duties of your stations. If you expect ever to be useful in the world and successful in preaching the gospel, you must pray much; a prayerless minister can never win souls to Christ; therefore spend much of your time in solemn, earnest prayer to God for wisdom, which is profitable to direct. Study to show yourselves workmen approved of God. Never pass by the places of affliction and distress. If you are spiritually minded and live at the feet of Jesus, and glory in the Cross, you will always be prepared to pour consolation into the bosom of the oppressed, and to direct the penitent sinner to the Lamb of God as his only refuge. And finally, my dear brethren, when you have health try and keep it; be prudent and always act with judgment and discretion in all your operations; but do not become indolent and careless in the work; also in the days of your prosperity and health lay up something that you can have recourse to when you become superannuated and worn out."

It is a truth that needs no argument, that the more prayerful a minister is, the more he will resemble the Messiah in spirit, and the more he bears likeness to him in spirit the better will he be prepared to inspire others with the same mind; and also will be the more ready and the better qualified to impart strength and courage to those who may be weighed down under manifold trials. The secret of success to many in saving men, and in leading them to endure hardness as good soldiers lies in this close and constant communion with God. He who kneels reverently before his high commission, and prays for the Master's sake—for humanity's sake that wisdom and strength be given him to do the work, will not ask in vain—will come forth, as did the High Priest of Israel from the "Holiest of

Holies," when the smiles of the Shekinah lighted up the place, with the impress of love upon his heart and the gleam of triumph on his brow. The spirit of that Master, whose help he implored, shall breathe in the very greatness of the work. It will give strength to him when he grapples with wickedness. His hand shall grow firm and his heart calm, in the hour of trying peril.

To give strength and encouragement to his brethren engaged in preaching the word of hope, he writes:

"My brethren in the ministry, our cause is a good one, although it may have been badly managed in many instances. But we should not be discouraged at these things; and when we see churches prostrated and Zion bleeding from many wounds, the precious lambs scattered and disgraced, and sectarians rejoicing over us, we should then double our diligence and pray mightily to the God of the armies of Israel for help, and never attempt, on any occasion, to preach without first asking God for His Holy Spirit; then we shall be successful in the great work in which we are engaged.

"We have strong reason to rejoice upon the reflection, that our heavenly system took its rise in such an early age, that it has flowed on through the sun-light and shade of the Hebrew nation, till the Messiah was proclaimed its crowning glory. The light of its antiquity comes streaming up from the ruined nations of olden times; and that experience, hoary with departed centuries, comes up with the funeral torch of buried empires to light our path in this waste of darkness, in accomplishing our great work. Therefore let our united prayers for our success ascend to Him, who arched the firmament—to Him, who wove the rainbow—whose unseen, yet all-pervading spirit, lights up the sunbeams in the morning, and walks upon the pinions of the midnight storm."

His confidence in the truth of the religious sentiments, he, in common with many sturdy freemen of much moral and intellectual integrity and worth, advocated, was firm and unwavering, whatever were the difficulties that beset or the dangers that threatened. Stoical indifference to the opposing elements and adverse tides, that at times set in against the progress of Christian truth, unmanacled by creeds and dogmas, was not an element of his nature. His conscientiousness was too finely organized, his soul too sensitive for this. When the fair prospect of Zion's heritage was laid waste; when the doctrines and commandments of fallible men were substituted for the primitive gospel of Christ, fresh with the pure, rich dews of heaven's own grace; when men were turned from the good and right way by incorrect teaching or unholy influence, the tears of unfeigned sorrow fell warm from his heart; and none cast a more mournful eye over the waste than he; but with confidence undiminished in the purity and righteousness of the cause he had espoused. Hence his ardent appeals to the ministry to prove themselves worthy the noble, free and independent stand they had taken, in religious advancement—in freeing the world of mind from religious intolerance. This confidence combined with deep piety and constant, hourly trust in the Omnipotent One, was the secret of that power by which he swayed the thousands that waited upon his ministry.

Nor did the wasting hand of disease dry up this fountain of life within his soul; for during this long debilitation of his physical energies, he has left upon his journal some of the most beautiful and impressive thoughts that his heart ever indited and his pen left to speak in coming years.

In December of this year, 1840, he visited Columbus and also Enon, not for mere pastime or as an idle spectator, but as a close observer, wishing to turn every opportunity into some practical use, subserving the end of his profession. While at the seat of government he makes the following entries in his diary:

"During my stay I frequently visited the halls of legislation, the legislature being in session. It was very painful to see so much opposition between the two great political parties, and hear so much abuse heaped upon each other, instead of attending to the interests of their constituents and the welfare of the State. But I do not wonder very much at politicians pursuing such a course, when men, who profess to be the servants of the Most High God and followers of the meek and lowly Saviour, engage in a more cruel warfare in misrepresenting and abusing each other from their pulpits. How often we hear slander and vituperation from the sacred desk, which appears was once the place from whence the heart-cheering strains of sublime and holy eloquence fell in softening showers upon the listening audience. But alas! sectarian zeal and party prejudice have changed the scene."

He had also the opportunity of witnessing the inauguration of the Governor elect of the State, upon which, after describing the scene, he makes the following reflection:

"But after I returned to my room, I reflected, as my thoughts turned to the coming future, upon the time when all the elect precious, shall take their seats in the new Jerusalem, not as governors, but as kings and priests of God, to reign with Christ forever; while the splendor and glory that will fill the vast temple of Jehovah shall far surpass all the pageantry of states and empires. But fearful the thought, that many in that day will crowd around the heavenly gates to gain admittance into the great Capitol of God's eternal residence, but the door will be shut, and the voice within which once invited them, in the most tender strains of mercy, to the rich provisions of the gospel, will sentence them to their eternal abode of misery."

Eld. Walter enlarged the circle of his acquaintance while continuing his stay in Columbus; and on every suitable occasion he was not backward in laying before those in whose society he was placed, the sentiments of religion he so highly prized. He says:

"While in the city, I formed an acquaintance with several respectable gentlemen, who are firmly fixed on the principles of truth, as taught by the

Christian Church. And if a proper administrator could be procured, to make a permanent stand there, many would flock around the standard of liberal Christianity, and a large and respectable congregation could soon be raised up."

The 29th of this month (December,) he left home, or rather his temporary home in Dublin, to visit his highly esteemed brother and fellow-laborer, Eld. D. F. Ladley, residing in Enon, Clarke county. His object was to assist in holding a meeting at Ebenezer, a few miles from Enon. He, it is true, was feeble yet, and could only do work in great weakness, but even this he was unwilling to withhold from the cause of truth. Of his visit there, he says:

"I arrived at his (Ladley's) house, January 1, 1841, and was made welcome to his hospitalities. He and his wife did everything possible for my comfort in my afflicted state, which made me feel that I was in the midst of those possessing true friendship. May the Lord reward them for their kindness.

Eld. Ladley has been very successful in building up the cause of Christ in this section. He has organized a large and respectable church at Ebenezer, about six miles from Enon. I attended one meeting with him in that place. Everything was conducted in peace and on the principles of good order. Three united with the church, and the prospects are very good. In this region of country was my first field of labor, when I commenced preaching the gospel fifteen years ago; and it was truly gratifying to my poor heart to find some little fruit of my labor."

In this connection he mentions some interesting facts in relation to a family of Christians, some of the members of which still live, which we take great pleasure in transcribing. They demonstrate how vastly the course of life pursued by sons and daughters, depends upon the discipline they receive at home by precept and example.

"During our visit we called on Jonathan Baker; he and wife have been members of the Christian Church thirty-seven years, and have never omitted family prayer; if either were sick, the other would attend to this duty, and now, though much afflicted, they can realize the good effects of praying in the family. They have been blessed with ten children, one died in infancy, and another, an adult, passed away in full hope of immortality. Eight are still living, all married and settled in life, and all members of church. Their sons-in-law have all made the good confession and likewise their daughters-in-law. Only one grandchild has attained the age capable of apprehending the truths of the Christian religion, and she has obtained a good hope in Christ."

This shows the happy effect that gentleness exerts in the government of a family. No dictatorial laws, however inflexibly enforced, will supply its place. For it there is no substitute. Its magic power is far superior to brute force, and indeed the latter is powerless in moulding the spirit after the image of Him who is the pattern of moral and spiritual excellence. They who would resort to arbitrary force, clothing it in the stern garb of authority, expecting thereby to unfold and perfect the soul's richest beauty, only betray a want of knowledge in the simplest elements of human nature, or else an unpardonable violation of such knowledge. Gentleness combined with firmness, not a mere show of authority, overshadowing a young spirit, will nurture and bring it to full maturity of harmony with God; and close, frequent communion with the compassionate One in heaven, will secure to the heart that gentleness so necessary to guard well those beautiful souls He has given us to educate.

Eld. Walter on his return from Enon, called on Mr. Griffeth Foos, residing in Springfield, the seat of justice of Clarke county, of whom he says: "I was kindly received by our Brother Foos, who possesses much of this world's goods, and having no family but his wife, I hope he will soon feel it his privilege to do something handsome, by erecting a chapel in that place, which will be a lasting monument to his memory, that hundreds may crowd to this temple of liberty and bless the name of him, 'who used the office of a deacon well.' And there is no better way to do this than to build chapels, assist widows and orphans, aid in giving to the world the Word of inspiration, and extending the cause of education."

Of the churches in the west, touching their feelings on the various subjects of improvement, he speaks with candid plainness. In doing so, his own position on these subjects is clearly indicated; and these were matters altogether indispensable in insuring success in the blessed work of giving the true faith and practice to the world. It was taking an advance stand, and somewhat hazarding his popularity among the Christians in the west; but this in no wise hindered him in presenting these questions to the public.

"Many of the churches in the west are behind the improvements of the age. The temperance cause, the Sunday-school question, the subjects of missions and of education are regarded by many as matters of but little or no importance: not enough to claim their attention, or even their approbation. But I am happy to learn that some noble spirits are working and will work to bring about a change in these matters, that we may be able to exert an influence equal with those around us; for I am sure the principles of the gospel, in their beauty and harmony, should claim our most sacred attention; and we ought to use every honorable means to establish them, and when we fully appreciate the work in our hands, we will not fail, unless we prove recreant to our trust, to enter heart and soul into these enterprises. Our motto should be, 'Onward.' The attention of the thousands must be waked up, and an active part should now be taken, in the various enterprises, which have for their objects the salvation of the world."

Eld. Walter saw the immense power that these channels of operations gave in pressing forward the conquest of truth; that without them the best efforts must, in some degree, prove failures; and clearly comprehending these facts, he stood among the very first to present them before the churches and manfully defend them.

There is not one among us now, but that frankly acknowledges the indispensable necessity of these very enterprises. They are objects of the most devout solicitude; prayers offered for their success; sermons delivered in their behalf, and to make them efficient, as they may be, great sacrifices are cheerfully given. If we as a church had given much earlier attention to these important matters, we might have accomplished much more good than we have, and be now in a condition to hold a much more extensive influence than is possible at present. But even the enumeration of these subjects, and their defense, by Walter and others, was not without its effect; for the mind of the brotherhood was thus prepared, in a measure, for future action. They did a good work in calling attention so early to these auxiliaries to the spread of Christianity, and we give them praise for their breadth of vision and their free expression of it.

On January 27, 1841, Eld. Walter numbered his thirty-sixth year, and on that day, in a letter written to Eld. D. F. Ladley, he thus speaks of himself:

"This day I am thirty-six years old. God in his infinite mercy has spared my life thus far, and has provided for my journey through this vale of joys and tears. I am gradually approaching my end; yes, my brother, more than half of my days are gone and are numbered with those beyond the flood.

I am led sincerely and seriously to reflect upon my past life. What have I done for the cause of truth—of my blessed Christ? Alas! I see but comparatively little that I have effected for so good a cause. My imperfections as a Christian and minister of Jesus Christ crowd upon my mind, and almost make me tremble while I write. But, notwithstanding all my errors stand in bold relief before me, I can rejoice in the God of my fathers, that I have always found access to the throne of grace, through the mediation of our great High Priest. I have some consolation left me, in that I have been honest in all my efforts to establish the truth of the gospel; and when I have erred, it has not been intentionally done, therefore I hope for the mercy of my Heavenly Father through Jesus Christ.

I have incurred the displeasure of some, because I was resolved to have things done according to system and the principles of good order. To have these carried into complete operation, I have given my time and earnest support, and have no disposition at all to retract my steps in that direction or relax my efforts." * * *

It is thus, in midway of life's journey of alternate calms and storms, when the impulses of youth have subsided, and the eye of sober maturity looks with a clearer vision upon the returnless past, and with a more earnest realization of the realities of the present connected with the future, that our brother, in communicating with a warm, personal and confidential friend, speaks of himself in relation to his past life. "I have been honest in all my efforts to establish the truth of the gospel," is expressive of one of the grand elements of human action, and must claim the hearty approbation of all true men.

His past success in the ministry produced no egotistic, self-adulation; he felt deeply conscious of imperfections, and, in view of them, no self-aggrandizement was sought by him. In all humility, he thanked God that he had been the instrument of leading many souls from sin to a life of holiness, and prayed that he might bring more wanderers back to the home of peace—their Father's house.

Eld. Walter's health was slowly improving, and so far had he regained it, that he attended occasional meetings, and engaged in preaching, which to him was an inexpressible pleasure. During the month of February, he visited Hebron, where he delivered two sermons to large congregations, who manifested much feeling. Here he organized a church in 1832, and here he had labored in the early part of his preaching. In the same month, he assisted Eld. Ladley in a meeting at the "Knob Prairie Chapel," on which occasion he delivered two sermons. He also visited the Ebenezer congregation, where he says: "The Lord stood by me in my feeble efforts to preach the word of life. About twelve united with the church, and on Monday several were baptized. Eld. Ladley has the pastoral charge of the congregation, and is doing a good work." On his way home, he preached in the village of Lafayette, to a small but earnest congregation. The 7th of March, he preached to the church in Dublin, where he had his temporary home; and, under date of the 13th, we find the following from his pen, lamenting the coldness in the church in that place, and the indifference among the people on the subjects of morality and piety, and an assignment of the reason why these things were so. The language is bold, pointed, and unmistakably defines his position, at an early day too, on a question of reform that then met with strong opposition from men of character and position, and, therefore, required a man of nerve, and especially if he were a minister, to openly avow his sentiments, and maintain them before the bar of public opinion, when he knows that the prejudice of that same bar is against him. But he who is true to himself will do it, however much he may lose in popular favor by it. By this, we plead not for rashness nor indiscretion, but for an open declaration and defense of righteous principles, whenever the circumstances demand such should be made. Walter says:

" It is a cold time in religion here, and, no doubt, one cause of so much indifference among the people is the establishing of a *death office* in our village, generally known as a groggery. Here the intoxicating poison is sold, and drank by the poor unfortunate of our population. In this office, men are prepared to fight, swear, gamble, and abuse their families in the most shameful manner. I pray God the time may soon come when the public will frown these places of wretchedness and abomination from the land; for of all places, they are to be dreaded the most. If I were to attempt a description of them, I would say, they are the grand mints in which the stamp and superscription of the old dragon are made in letters of burning fire on the heads and hearts of lost men and women. They are the forts of the devil; the mustering-places of Satan's armies; the parade-ground of Belzebub's legions; the campaign country of Lucifer's allies; the pest-house of earth; the abode of blood. Over them the fallen angels flap their wings of death! Through them shriek the souls of the pit, whose grating teeth and glaring eyes horrify the virtuous spectator!! The bursting fires of the nethermost hell light up the features of those unfortunate victims who inhabit these places of despair!! May the Lord enable his faithful ministers to set their faces against the vice of intemperance. I have waged an eternal warfare with all makers and venders of ardent spirits, and everything that can intoxicate. I am determined to have no compromise with ministers or laymen who use it, unrighteously, till the demon is entirely exterminated from the earth. This course, I know, will cause me to meet with opposition; but I do not care; I desire the world to know my views on this subject. And I am determined, by the grace of God, that the broken-hearted wife shall never hear from the drunken husband, that, 'when your ministers leave off drinking, then I will become a sober man.' I speak unto wise men; judge ye what I say."

His health had so far improved, that, on the 14th of April, he started on a tour east, purposing to go as far as New York City. The evening of the 15th, he preached a sermon in Hebron, on the sudden and unexpected death of President Harrison. A large and solemn audience was present, showing the profound respect entertained for his memory, and the unfeigned sorrow that pervaded the bosoms of freemen on his exit from time to eternity, so soon after having been called by the voice of a free people to fill the highest position of honor within their gift. On the 22d, he arrived at Eld. Dawson's, in Somersfield, Pa., remaining one day with him and his kind family. He says:

"Brother Dawson informed me that the Christian cause had suffered very much in that section of the country, by the administration of those who had drank down the system of anarchy; but at present he thought the churches were beginning to rise, and would eventually exert a good influence in that part of God's heritage.

He also informed me that a deacon of the church had ordered his paper discontinued, and assigned as a reason, that no church had a right to publish a religious paper; and he would not pay his money to support such sectarian practice. But the secret of the good deacon is this, he was offering to loan, a few days previous, a neighbor five hundred dollars, and if he paid one dollar for the 'Palladium,' he would have only four hundred and ninety-nine to lend to make gain. When will the time come when rich men among us will do something for the cause of Christ? I pray that such as hoard up their property, refusing to lend a helping hand in lifting up their fellow-men from ignorance and sin, may soon discover that covetousness is idolatry, and that no idolator can enter the kingdom of heaven."

All who knew Eld. Walter are aware that no man possessed a more liberal heart than he; and that none was more willing to give of their means for benevolent or religious purposes than he. He sacrificed much willingly, for the sake of extending the knowledge of the Saviour of men. This being the feeling of his heart, that it was the sacred duty of all to act as wise stewards of God in the distribution of the wealth placed under their control, he could not refrain from frankly expressing the clear conviction of his heart and head when he saw the divine obligation violated. He, moreover, was a man of order and harmony, and devoted much time in laboring to establish these in the various congregations and conferences where he visited and preached. In meetings of business, with which he was connected, he would have system and order, and hence, he had no compromise with disorder and anarchy. Many of our conferences are indebted to him for the systematic and appropriate manner in which they do their work, and some of their sessions, in point of dignified order, far surpass many legislative assemblies.

On the 4th of May, he arrived in New York, where he says, "I was joyfully received by my old friends, welcomed back to my old field of labor, where I had spent the six best years of my life, and where I had experienced the power of God, in the conversion of so many hundred souls.

The brethren had given up their chapel, and I found them worshiping in Thalian Hall, 460 Grand street, quite a commodious and respectable place;

about five hundred may be seated. Eld. Hiram Simonton, from Ohio, has been preaching for them for several months. I was much gratified to learn he had done so well. He had managed to keep the brethren together, and has commanded respectable congregations, having passed through many trying scenes, he has done honor to himself and to the cause of Christ. He has proved himself to be a man of firmness and of unwavering mind. His father may rejoice that he has such a son. I pray the blessings of God may rest upon him through life.

On the 8th, Eld. Currier arrived—it was truly refreshing to meet with an old and tried friend. The faithfulness and liberality of this brother have endeared him to my heart, by ties that are sweeter than life and stronger than death. On the 9th and 16th, I preached to large congregations; and a good feeling was manifest among the people. I left the city for the purpose of meeting the friends at Brocket's Bridge, where I arrived the 22d, and was gladly welcomed by the brethren, finding a good home with my excellent Bro. Winton. I preached to a respectable congregation with some appearance of good. In this place is a blessed band of brothers, regularly organized in a church or congregation of believers. Here Eld. Currier is located, and is exerting a good influence. The brethren have organized a Sabbath-school, with the prospect of doing well. I think the cause will flourish in this place. My soul feels united to the friends and brethren in

Brocket's Bridge. While life continues I shall not forget their kindness and liberality."

From this point he went to Union Mills, New York, where he preached to a good assembly. The "Christian Palladium" was published at this place, edited by Eld. Marsh; here also is the principle depot of the Publishing Association, in the prosperity of which Brother Walter felt so very deep interest, and for which he had done efficient service. In speaking of these two enterprises, he says: "I find the 'Christian Palladium' in a prosperous condition; and the affairs of the Association bidding fair to exert a powerful influence over our country." From here he returned to New York City, where he tarried a few days and preached to the people twice, when he parted with the church for which he entertained the most ardent attachment. At Phenixville, Chester county, Pennsylvania, he says: "In this section the name Christian as the only appellation by which the disciples of Christ are known, is not received exclusively by any one, but there are many who entertain the same religious sentiments advocated by the Christian Church; and I fully believe if a competent minister would commence operation in this place, that large numbers would flock to the standard of Christian liberty." In Port Deposit, on the Susquehanna River, he spoke to a pleasant assembly. Here he had preached a number of times, about twelve years previous. In alluding to his former visits there and the willingness of the community to accept the simple truth alone, he writes: "At that time a great number were ready and willing to take upon themselves the name of Christ, but as there was no prospect of supplying them with preaching, I thought it best to let them remain where I found them with reference to church organization. Many of them still remain firm in the doctrine of the Christian Church." On the 9th, he arrived in Washington City, where he remained two days. While there, he says: "I visited both houses of Congress, saw and heard the eminent men of our nation speak with much excitement on some of the questions agitating our country. We were in the Senate chamber the day the Subtreasury was repealed. It was a time when the best efforts were put forth on both sides." After calling on the President, who was cordial in his reception, visiting Congress burying ground, and a few other points of interest, he left for Virginia and the west; and, on the 15th, arrived at Antioch, Rockingham county, where he writes: "I was gladly received by my old and long-tried friend, Mr. Burkholder. It was a joyful meeting after an absence of three years. I found the church in a prosperous condition, under the labors of Eld. F. G. Miller and wife. Brother Miller and wife are both my spiritual children, and my soul rejoiced to find them doing so well for the cause of Christ. I tarried with the brethren nearly two weeks, but being very feeble I was not able to preach but three times, and that in much weakness. Thirteen were added to the church during my stay, and a number of the unconverted appeared to be deeply affected on account of their sins."

He left the kind brotherhood in Virginia on the 28th, and arrived at Dublin, Ohio, where he had parted with his family, April 14th, on the 9th of July, some improved in his general health, having been absent nearly three months.

CHAPTER X.

TRAVELS, INCIDENTS, LABORS, ETC., FROM JULY 1841 TO SEPTEMBER 1843; EMBRACING THE FIRST EFFORTS TO ESTABLISH AN INSTITUTION OF LEARNING AMONG THE CHRISTIANS IN THE WEST—THE TEMPERANCE REFORM—THE ESTABLISHMENT OF A RELIGIOUS PERIODICAL IN OHIO, ETC.

We do not propose, in this connection, speaking especially in reference to Eld. Walter as a firm and unwavering friend and advocate of education, as we shall have occasion to refer to this hereafter, but as he was identified in the efforts that were made in the west, in 1841–2, by the Christian Church to build a literary institution, it is rendered necessary that we mention his position in that department of human progress.

It became apparent to the best minds among us, whether educated or not, in the technical sense of the word, that however true, pure, free, and ennobling the cardinal sentiments, entertained by the advocates of liberal Christianity, were, and however earnest and self-devoted they might be in proclaiming them, that these alone would not give access to the various types of mind and grades of culture with which the west was rapidly filling up. If influence was desired, then take a stand where it can be commanded. This was reasonable, and could not be set aside by simply saying: "That is catering to the pride of the world." If to place ourselves in a position so as fully to perform the important work Providence has assigned to us, it is necessary that we step forward in educational movements, why then, do it promptly, was the laconic argument, or rather statement of the argument.

To some that we, as a denomination of Christians, should take immediate and energetic action in educational progress, was quite evident; others had their doubts, and others still opposed it outright. This we are sorry to know; and they were, many of them, not to be disregarded, as some of them had wealth and influence. The subject must be agitated, discussed both publicly and privately. An interest must be waked up. This was deeply felt by our ministers of more enlarged views; and the earliest opportunity was sought by them to lay the question before the people.

In the proceedings of the Ohio Central Conference, holding its session in Dublin, August 17, 1841, we find the following resolution:

"*Resolved*, That in the opinion of this body, the Christian connection needs a literary institution, that we may not be wanting in any of the means Providence approves to aid in redeeming the world from ignorance and sin, and that we will make an effort immediately to establish on a permanent footing a seminary of learning in the west; and further, that a committee be appointed to look out a location for such institution. Furthermore:

Resolved, That we instruct our delegates to lay the subject before the different conferences, for their co-operation."

This resolution called forth speeches from the leading members of that conference; but among these advocating its adoption, Brother Walter stood the acknowledged leader. His decided manner; his clear statement of facts; his stirring eloquence were all brought to bear in favor of the measure. True, he was nobly sustained by many of his co-workers; but he was the prime mover and defender, the plan originating with him.

This subject was carried by him, Ladley, Long and Marvin, before the Miami Conference, where after an impartial and pretty thorough discussion of the measure, its co-operation was secured. Here, as in his own conference, he stood in the van in this new and important movement.

This much is given here to indicate his position in educational matters. But he was not as some men, when enlisted in any important undertaking, permitting that to absorb everything else. The publishing association, concert of action in "General Measures," extending the circulation of our periodicals, missionary enterprise, etc., were topics that engaged a share of his attention. Of his efficiency, Eld. J. Marsh, in an editorial of September 15, 1841, speaks:

"I was happy to meet in common health, Eld. Walter and his kind family, and many warm-hearted ministers and brethren, with whom I had formed a happy acquaintance personally, and through the medium of the Palladium. The renewal of our friendship was most sacred, and I trust will be lasting and productive of some good to the common cause in which we are engaged. I deem it my duty here to state, for reasons not necessary to name, that Eld. Walter has done and is doing all in his power for the best interests of our book association. He has been unwearied in explaining and defending the objects of the association, and diligent and *faithful* in collecting and transmitting Palladium and book moneys to large amounts."

At the session of the Miami Conference, in consequence of overtasking the powers of endurance of his already enervated constitution, he had a severe attack of the bilious intermittent fever, from which he partially recovered; but says: "In my great anxiety to attend the meeting of the committee in October, and to return to the City of New York according to engagement, I ventured out too soon; took a relapse, which was worse than the first, and so all my plans must be changed. I was forced to relinquish entirely the idea of going to the east, and was confined to my home during the entire month of October."

While prostrated with disease again, and all his cherished arrangements for carrying forward the work of enlightening and saving his fellow-men, fallen from his hand, at least for a time, his confiding trust in God—his submissiveness to Divine Providence, runs through every line we find upon his journal. During the illness alluded to in the preceding, he says:

"However painful and disconsolate the path of life may have been to me, I look forward to an hour of quiet repose, when the body shall sink into a dreamless slumber. I thought it would matter but little where my poor remains should be laid—the repose would be undisturbed. My bosom, where joys and sorrows have met, would heave no more; my tears would be dried up in their fountain, and the stormy waves of earthly tribulation roll unheeded over my last resting place. How quietly I shall lie in the arms of my mother earth. The voice of thunder shall not awake me from that deep sleep; the loud cry of elements—the winds and the waves—shall never cause any inquietude in my chamber of death. But the trump of God shall penetrate the voiceless tomb and raise all the faithful to a glorious immortality beyond the boundaries of time."

The time of the meeting of the committee, appointed by several conferences in Ohio, to take into consideration the subject of erecting a college in the west, to be under the management and control of the Christian Church, was changed from October, to the 11th of November. This was done in consequence of Eld. Walter's health. His presence, counsels and influence were indispensable. After the adjournment of this meeting of the committees, he, in company with Eld. D. Long, visited a number of congregations in Preble county, Ohio, and Union and Wayne counties, Indiana. He says: "We found Eld. David Purviance and his son, Levi Purviance, fully resolved to stand firm and contend for the faith. Also in Indiana we found

Eld. T. Carr unwavering on the old ground. His determined and uncompromising course against the Reformers, so called, has saved the churches in this region from divisions and ruin; but as it is, they are rising in influence and many things indicate prosperity. Brother Long during our visit delivered some able and efficient discourses, which I think will exert a good influence. The churches will no doubt remember his labor of love with pleasure and profit for years to come. In Preble county, we enjoyed the privilege of visiting our old friend and brother, Samuel Sample, at whose house we found a home many years ago in old Virginia; he and family are still pressing onward to the land of promise—the saint's eternal abiding place."

During the winter he was employed holding meetings in different sections, and in delivering temperance addresses on numerous occasions. After a short tour to "Knob Prairie" Chapel, "New Carlisle," and one or two other points, where he preached and lectured on temperance, he reached home the 3d of February, "where," he says: "I found the people waiting to commence operations in the temperance cause. We soon formed a society, and almost every person has taken the tee-total pledge." He must have worked almost incessantly in the labor of saving his fellow-men from the ruin of inebriety in his own village, and that too with gratifying success; for a few weeks subsequent to the organization of a society to arrest, if possible, this fearful desolation, he writes:

"Some of the most miserable drunkards have reformed, and are now efficient lecturers in the reformation. In every section of this State the temperance cause is moving rapidly, and poor, wretched inebriates by scores are leaving the bowl and becoming sober men, and many of them religious. Some of the best hotels have thrown the contents of their bars into the streets, and have become temperance houses; and in almost every hovel this subject is the theme of the inmates. Verily it is the day of wonders in this respect. The powerful genii in the Arabian tales had scarcely more power attributed to them, even in the teeming fancies of the marvelous, than what can be attributed to the temperance cause in reforming the drunkard."

The 20th, he attended meeting at Amity, where a large assembly came together, who listened attentively to the word. "Five came forward for prayers in the evening, and the prospects are encouraging," he writes. The residue of this month was taken up with appointments at Woodstock, New Carlisle and Rocky Springs: good congregations attended at these places. The 5th of March he attended an appointment at Greenville, the county seat of Darke. Of his visit there, he says:

"I was cordially received by Eld. Elijah Williamson, and welcomed to his congregation. We had a pleasant meeting in the evening, and truly found it good to wait upon the Lord. On Sabbath, the multitude thronging the house of worship, evinced an interest in the subject of religion encouraging. I tried, in my weakness, to say a few things to the people. Some good was done, we think, though nothing special among the unconverted. The brethren, however, appeared to enjoy the presence of the true spirit of Christian worship; and upon the whole, my visit to Greenville was very agreeable to me, and I hope it may be renewed in a far better world than this.

Eld. Williamson is commanding a good influence in the regions where he travels. There is a growing interest in the work of religion, and the cause is generally prospering in his hands; and we pray the blessings of the great Father upon his labors to do good. Eld. H. Barber, who has been with me at several appointments, informed me that in a little over three years he had baptized rising seven hundred happy converts, mostly in Indiana, where there is a wide field of gospel labor. Brother Barber is now in poor health, having worn himself out by his ardent and unremitting exertions to establish the Christian cause in different sections of the west. May the Lord of Hosts be his God.

I now reflect upon my late tour and feel gratified for the kindness and liberality of the brethren and friends at Rocky Springs, Greenville, Stillwater and Dayton."

In March he was called to Sunsbury, Delaware county, to assist Eld. McInturf in a reformation in which he was engaged. He says: "I found the work progressing, and a respectable church formed with very good prospects. Brother McInturf is exerting a powerful influence on the public mind. I addressed a large congregation; at the close of the meeting a goodly number united with the church, and seven were baptized. In the evening I preached in Sunsbury, the power of truth was felt by the congregation; many penitent hearts were in the assembly and bowed humbly at the throne of grace. To the minister and to the church this was encouraging."

From this point Eld. Walter went to Hartford, Licking county, where there was an interesting meeting in session. Here he delivered two sermons to crowded houses, while large numbers were deeply affected. Many in the assembly arose for prayers, some of whom found peace in the Saviour. From here he went to Mt. Vernon to deliver an address on temperance, " where," he says, " I arrived rather late, but met upward of eight hundred hearers, to whom I spoke with good effect." He also preached and lectured in Mt. Liberty, from which place he returned to Sunsbury, where many were waiting to hear the word of life. Large numbers crowded the house day and night, and many were anxiously inquiring the way to Zion. He writes: " Eld. McInturf, who had remained in Hartford through the week and baptized more or less every day, met me here in the fullness of the blessing of the gospel of Christ. Eight were buried with their Lord in baptism It was truly astonishing to see the immense congregation at the water; many wept while their friends followed Christ into the water.

Thus closed my visit to Sunsbury, and truly it was to me an inexpressible pleasure to meet with many old and tried friends."

On the 26th, he preached the ordination sermon of Melyn D. Baker and Jacob G. Reeder, in the presence of a large congregation at the Knob Prairie Chapel. He says: "They bid fair to be useful and efficient laborers in the vineyard of the Lord. May they be kept pure and holy in this wicked world, and not be driven about with every wind of doctrine." At Dublin, where he still made his home, the interest in the church was very good, and on the 1st of May, he baptized seven happy converts, which to him was an occasion of much rejoicing. Thus his winter and spring's work had closed up in Ohio; and although his health was far from being firm, yet most of his time was devoted to active duties either in the ministry or in the temperance field. Much success crowned his efforts, and many were the wandering souls led to the fountain of living waters by his ardent, apostolic preaching; and many were the families that thanked God that Walter ever became an advocate of temperance, for through his instrumentality the husband and father was taken from the house of madness and the gate of death, and restored to them clothed and in his right mind. He was a most successful advocate of the temperance movement, and wherever he went and spoke on the subject he won the highest respect both to himself and the cause he pleaded.

Eld. Walter now prepares for a journey east; extending through Virginia, Pennsylvania, Maryland, and New York; and he informs us that on the 3d day of May he commenced this long and laborious tour. He gives the following items: "The next day after leaving home, I arrived in Mt. Vernon, where I met a respectable congregation and had a pleasant interview." "The 5th, I was called upon to preach the funeral sermon of David Hill, Esq. A very large concourse of people assembled at his late residence, in Milford: I trust deep and lasting impressions were made upon the minds of many; a realizing sense of eternal things appeared to rest upon the people."

On the 7th he arrived in Roseville, Muskingum county, where he met with Elders Rilea and Hand; also Daniel Lawrence, the father of Eld. Jonas Lawrence, and J. J. Miles, brother to Eld. B. H. Miles. He observes: "From them I obtained some valuable information respecting our deceased brethren, which will enable me, in writing thei biographies, to add something more to the memory of departed worth." In speaking of Eld. Hand he says: "He is exerting a good influence in this se-tion, and is highly esteemed for his work's sake. On the 9th, he reached Zanesville, where an immense audience assembled in the Baptist chapel, to whom he spoke with his usual earnestness and clearness. The day following Eld. D. F. Ladley joined company with him at Zanesville, proposing to make the tour with him, as they were delegates, appointed by the Ohio Central Conference, to attend the United States Temperance Convention, to be held at Saratoga Springs, New York, in July, 1842.

The accession of this excellent, cordial, pious brother, as a companion in the toils and pleasures of this journey, was very cheering to Walter. And any one who possesses the warmth of life within his bosom, knows the exquisite pleasure a congenial spirit imparts under any circumstances, and especially in the midst of strangers, while pressing forward in the highway of noble labor for the elevation of his brethren in the flesh. Such a one we would love as our own soul, and choose as our companion in the rugged journey of life.

"On the 12th," writes Eld. W., "we reached our appointment in West Alexandria, Pennsylvania, where a pleasant congregation assembled, to whom we presented the claims of Christ. The 13th we arrived at Eld. Robert Hawkins, and were joyfully received by him. Here we held a two-days' meeting, and the Lord attended the Word with power; a number signified a desire to walk with God by coming forward for prayers: three united with the church. We attended, on the 16th, a temperance meeting in Uniontown; a vast crowd had collected, to whom we spoke with good effect. Sixteen put their names to the pledge; the society now numbers in that place over sixteen hundred members."

On the 17th, they arrived at the residence of J. M. Dawson, and in the evening a goodly number came together, to whom they spoke of the higher life in Christ. In company with Eld. Dawson, they held a two-days' meeting in Liberty Chapel, where there was a good state of things existing, and where it must have been to them a pleasure to preach. Brother Walter writes:

"The Lord was with us: a number came forward for prayers, and seven united with the church. The cause of non-sectarian Christianity is on the rise in this place under the faithful labors of Bro. Dawson." On the 20th, they crossed the highest range of the Alleghany Mountains; here the range of vision, on that occasion, to them was completely obstructed by thick, chilling clouds, that draped the summit of the mountain, and so dark were these voyagers of the skies that the travelers could see with difficulty fifty yards from them. At Pleasant Grove Chapel, Maryland, they held a very interesting meeting. "It was," writes Walter, "joyful to meet with old pilgrims of the cross. Seven united with the people of God during our efforts, and the prospect of truth's triumph is very encouraging." On the evening of the 24th, they held a meeting for temperance lecturing, when eight signed the pledge, swelling the number at that point to three hundred and fifty-nine. In Smithfield, Virginia, Walter delivered an able address on temperance reform, the evening of the 25th, when there were thirty-three who gave their names in favor of total abstinence. They either held religious service or temperance meetings, and sometimes both, at "Timber Bridge, Winchester, Strasburgh, Woodstock, Narrow Passage, Mount Jackson;" and on the 11th of June, they arrived at Antioch Chapel, where he says, "The largest congregation assembled that I ever saw in that place. Upward of one thousand saddle horses were counted, beside carriages, buggies, etc. We had a blessed communion; nine united with the church, and six were baptized." They filled a number of appointments in other sections, on their way to New York, with encouraging success, of which we have not room to speak in particular. Brother Walter adds in his journal the following touching experience, which to him must have been peculiarly joyful:

"It is truly gratifying to meet so many, in my present tour, who could take me by the hand and bless God that I was the feeble instrument, in the divine arrangement, of their conversion. This to me was most cheering. I trust it will not be long till we all shall meet in heaven and rest from our toils. I pray that God may enable us to be faithful, that when we are called from labor, the sprig of Cassia, emblem of immortality, may wave with perennial beauty over our graves, and that the star of Bethlehem may shine more calmly and brilliantly upon the spirit as it rises upward to the bosom of its God."

Eld. Walter arrived in New York City the forepart of July, where he remained till the 26th. Many things occurred that were pleasing — others that were melancholy. Here he greeted many of his converts, who were still pressing onward to their home of rest. Others were gone to the land of silence—of death; their seats were vacant in the chapel. These things, with others, placed a mingled cup of joy and sorrow to his lips. Of this visit of his to the city, he thus briefly speaks:

"During my stay in this city, I have had the privilege of seeing many of my spiritual children, and learned that some had gone from the material to the spiritual realm—from the mortal to the immortal life, and are now enjoying the reward of their labors at God's own right hand.

I visited the asylum for the blind, and when my name was announced, one of the pupils, a young lady, sought an interview with me. She informed me that formerly she had attended meeting at the Christian Chapel in that city, and had experienced the love of the Saviour while there. She now felt a desire to be baptized. I then made inquiry respecting her, and found that she was a respectable young lady, and very pious. She related her experience, which was among the best I ever heard. Arrangements were made, and we met at the water yesterday, July 24th, at an early hour, at the place where I had baptized upward of five hundred happy converts, and where the songs of the redeemed used to roll upon the mighty waters, and baptized the blind girl. Oh! it was a happy time, a blessed moment."

This surely was to Brother Walter, a man of the finest sensibility, of the deepest sympathy, an opportunity of profound religious enjoyment. Taking by the hand and kindly leading her down into the water, in obedience to the command of Christ, and burying her in baptism, an act expressing a firm faith in the resurrection of the Divine Master from the dominion of death, and the resurrection of the saints of the Most High to an immortal life, was an act into which his whole heart and soul would enter. A blind young woman! one from whose eyes the field and the forest, the mountain and the valley, the dews of the morning, glistening upon earth's foliage, and the bow resting upon the bosom of the dark thunder cloud, the sweet delicate flowers of the vale, and the midnight stars shining in the blue depths of heaven, are alike shut out; but to whose spiritual vision the love of God, the compassion of the Saviour, the immortal life, the sweet company of angels and the souls of just men made perfect, are all clear, without a mist to dim the view. How the heart thrills, and the better elements of the inner man are all waked into life and intense activity, as we think of the poor unfortunate, cut off from some of the bright pleasures of earth, still turning the eyes of the soul to heaven, and, seeing a Father's smiling face, worship Him with a calm, serene faith, a sweet hope, and a confiding trust! Such was the young woman whom our brother baptized in New York City, and the remembrance of which no money could buy, had such a thing been possible.

In speaking further of things in the city, he says: "Sabbath morning, Eld. Teall preached an interesting discourse; he appeared in good spirits, and is about taking hold of the work in the right manner. I pray God that great success may attend his labors!

In the afternoon, to an overflowing house, I preached the funeral discourse of Jonathan Feeks. It was a time long to be remembered. Brother Feeks lives in the memory of hundreds, for the kindness of his heart. This day I visited the resting-place of his mortal body, in company with his wife and children. His son Stephen has erected a beautiful grave-stone, which reflects credit to his filial regard.

Last night I delivered my final farewell discourse to a crowded house, at the close of which fifteen rose for prayer; and we had a blessed parting, in full expectation of meeting again in a better world.

Eld. H. Simonton has left for Ohio, to be gone two months, when he expects to return and labor for the church."

He left New York the 26th of July, filling a few appointments on the way, and arrived home August 5th, having been absent three months, during which he had made the journey of over two thousand miles, preached a large number of sermons, delivered a number of temperance addresses, and had the joy of witnessing many consecrate themselves to God. Many incidents of this long journey were themes of pleasurable thought and reflection to him; and he has left nothing behind him that would lead one to infer that he ever regretted the time, toil, expense and sacrifice he had often made in these extensive and oft-repeated tours; but to the reverse; his thoughts lingered about them and the multitudes that had heard the message of salvation through him.

Immediately on his arrival home, he enters upon the work of his profession; hence, the next day saw him speaking to the people of his own village, when he says: "Some were added to the church, and the meeting closed with good feeling." His time is now devoted in filling calls from different congregations and communities, to hold meetings of days with them; and to this work he devotes his entire heart and energies. October 1st, he met with the church in Greenville, and, in company with Elders Williamson and Barber, witnessed a good work of favor. "Several united with the church, and two were baptized," he writes. From here he starts on a short tour through Indiana, of which he thus speaks:

"After parting with the church in Greenville, in company with Eld. Barber, I preached in several congregations, and on the 7th, arrived in Marion, the shire town of Grant county, Indiana. In this place we were gladly received by the brethren. Our meeting in this village was of much interest. I addressed the people on the subject of the kingdom, and also the willingness of Christ to save; many came to the throne of grace, where, with them, we bowed in prayer to the Father of mercies. A number found peace in the Lamb, and some united with the congregation. The cause is well established in this thriving town, and if the brethren are faithful to the blessings conferred, they may command a strong influence for good. On Monday evening I delivered a lecture on temperance in the court house to a large audience; twenty-five signed the pledge, and the prospects of the reformation in the use of alcohol are good."

After having spent four days pleasantly and profitably with the citizens of Marion, he proceeds to fill appointments with other churches in the bounds of the "Indiana Blufton Conference." Of the prosperity of the truth he speaks in high praise, seeing the order, strength, harmony, and spirituality of the brotherhood. He says, in view of everything, "Our prospects were never better, nor were there ever so many and important doors opened for the introduction and establishing the broad basis of liberal Christianity as now. I would that we had more men filled with the spirit of the Master, that were workmen that need not be ashamed, to enter these doors of usefulness."

It became evident to many in the west, that the growing interest of the Christian cause and the rapid advance of society, demanded a western religious periodical. They saw that the press was already throwing out a wide influence, and was destined, in a few years, to become the widest channel through which thoughts would be communicated to the millions, and that those who would become efficient in building up the right, must avail themselves of its rapidly growing power. There were then two religious papers published by the Christian Church: the one in New England, the other in New York; both conducted with much ability and enlisting the contribution of pens that would have honored the pages of any magazine; but it was thought that every circumstance warranted the establishing a paper in the west, to work in common and in harmony with those in the east, in extending the one true faith of the gospel to the world. No rivalry was entertained except the rivalry of love and good works. There was a mutual confidence and sympathy among the brotherhood east and west.

They were employed in the same divine work; struggling with the same common enemy; contending for the same hallowed freedom of thought and action in matters of religion.

In view of the necessities of the Christian people in the west, a convention was called to assemble the 25th of April, 1843, in Ebenezer Chapel, Clarke county, Ohio. In this convention there were seven conferences represented by delegates; six belonging to Ohio and one to Indiana. After solemn prayer and mature deliberation, it was unanimously resolved that immediate measures be taken to publish a semi-monthly paper in the west, to be called the "*Gospel Herald.*" Eld. Walter was elected with great unanimity the editor, to be assisted by an editorial council of three, and an executive committee of six. Although seconded by able brethren, Walter was regarded the principal mover in this important enterprise; and to consummate this, he devoted much time, overcoming many serious difficulties. But as the first number of this contemplated paper was not issued till October 2d, at which time, in reality, his editorial labors begin, in the meantime we will mark his industry and success in his ministerial efforts. Nor are we to estimate his success or the extent of his influence alone by the number of sermons he preached, or the increase of churches under his ministration; but there was a gradual change of sentiment on the subjects of education, missionary enterprise, publishing movements and religious literature in general, taking place among the brethren; and in bringing about this, he worked publicly and privately, and no man among us in the west contributed more largely in the development of Christian sentiment in the right direction than he, if any equaled him.

During the month of May he preached in Cincinnati, Finneytown, a few miles from the city, where thirteen were baptized, Ripley, Brown county, and at what is called the Ridge Chapel, in a wealthy neighborhood. At this place there was a good work; but we will quote from his journal:

"May 26th, at 4 o'clock, P. M., I commenced a general meeting in the Ridge Meeting-house. A good company of Christians came together, to whom I spoke briefly on the duty of prayer. Elders M. Gardner and Lansdown met me here. It is pleasant to grasp the hands of men who are working in the same cause. The next day we met again for worship; a large congregation attended, to whom I preached a practical discourse; a powerful effect upon the people. The Lord was in our midst truly. A number rose for prayer, and many more wept and trembled in their seats. We made a solemn covenant to pray for a revival. In the afternoon Eld. Lansdown preached a good sermon to good effect. Sabbath, the 28th, a very large assembly came together, notwithstanding the rain. The morning meeting was attended with much spiritual interest. Many spoke of the goodness of the Most High, and the blessedness of walking in love with Him and with the great brotherhood of man. At 11 o'clock I arose and addressed the congregation about one hour and a half on Paul's defense at Athens. The people paid good attention, and the Lord was pleased to attend the Word with power, and at the close nine came forward for prayer, and a number rose up in the assembly. I then invited all who wished to unite with the people of God to come forward, when nineteen presented themselves and were received into church. Eld. Gardner then administered the communion to upward of four hundred, who sat down together to commemorate the suffering and death of our Great High Priest. This church was organized in 1817 by Brother Gardner, with but few members, and between one thousand and fifteen hundred members, in all, have been, at different times, received; and it now numbers about three hundred living disciples, all in peace and harmony, and moving on in the strength of the Lord. On Monday morning we again met for worship; a large congregation was present. I preached and God attended my feeble effort with His blessing; at the close of my sermon a goodly number said, 'Pray for us,' and eight united with the church, making in all twenty-eight during the meeting. It was a joyful communion of saints; and I trust the fruits will be seen in the judgment of the great day.

Elders Gardner, Dawson and Lansdown were present, and were much engaged in the work."

In the month of June, we follow Brother Walter, in his work, to New Carlisle, Rocky Spring, Covington, Greenville, West Jefferson and New Paris. At this place, the 19th of June, he says: "I arrived at three o'clock and met a large congregation, who listened to a discourse one hour and a quarter long:

some weeping among the people, and general good feeling among the brethren. Eld. Nathan Worley followed the sermon in an exhortation, which produced a heavenly flow of joy. At this meeting, I met Elders David Purviance, Levi Purviance and John Adams. David Purviance, John Adams and Nathan Worley are aged men, pretty nearly worn out in the rugged toils of life. They have been, in the days of their undecayed manhood, strong New Testament ministers; noble patterns of piety and of self-denial. In the evening, I addressed the people again in the place of a Cumberland Presbyterian minister, who was unwell, and could not meet his engagement. The next day, Sabbath, I preached to an immense crowd of people. The word spoken was not without its effect. A deep feeling pervaded the assembly; and many felt as though the calls of the Divine Goodness had been repeated quite often enough to them; tears of penitence flowed freely from their eyes. Brother Worley followed again in an exhortation full of the heavenly unction, that seemed to inspire the large concourse of people with profound love and admiration for God and religion. A number came forward and bowed at the altar of prayer, and some of them found peace in the Lord of glory. Three united with the church."

In September, Brother Walter was chosen pastor of the church in New Carlisle, in view of which, he offers the following humble petition to the Great God: "Oh! that the Lord would enable me to feed the flock with the truth of the everlasting gospel, and that I may be a blessing to the people, and much good be done in the name of Jesus Christ!" On Sabbath following, he says: "I preached, to a very full house, a funeral discourse on the death of Mary Crawford, a member of the church in that place, who bid adieu to time in full hope of immortality. It was truly a solemn time; eternal things appeared to rest with pondrous weight upon the minds of the people."

On Sabbath, the 17th of September, he preached the funeral sermon of Mrs. Susan Layton, who was suddenly killed the day before by a fall from her horse. He observes: "A very large concourse attended, and the procession was one of the largest I ever saw in the country."

CHAPTER XI.

EDITORIAL AND MINISTERIAL LABORS FOR THREE YEARS, COMMENCING OCTOBER 1, 1843.

In the preceding chapter, it was stated that the Christian Church west, through a convention, had resolved to establish a religious paper in Ohio, and some of the preliminary steps had been taken to bring the measure to a successful issue; such as appointing an editor, an editorial council, an executive committee, deciding upon the name of the periodical, etc.; yet, as necessary as these were, the most difficult part of the work was still to be done, preparatory to the issue of the first number. It was thought best not to commence publishing till two thousand responsible subscribers could be obtained, with which it was supposed the enterprise would be self-sustaining. This was the work to be accomplished; and those who have gone on such errands, know the difficulties that lie along the way. To raise this minimum number of prompt paying patrons, each member of the convention felt himself an agent, and many of them worked nobly; but the chief burden, in this arduous and important part of the measure, rested upon Eld. Walter; and from the action of the convention, in April, to the appearance of the first number, he worked to that very point. At his numerous appointments, the claims of such a movement were laid before the brotherhood, subscribers sought, and the entire action of the convention explained and defended.

It may be well, in this connection, to mention another important measure arranged at the same time it was concluded to establish a western paper: it was the organization of a company to be known under the name of the "Ohio Christian Book Association," the object of which was to publish such books, pamphlets, magazines, etc., as the churches might wish, when the funds on hand would justify such publication; in other words, to cultivate a taste for and establish a sound Christian literature among the denomination; and also to place in the hands of others such works as would best promote a high tone of moral feeling, correct conceptions of the Infinite Father and His moral government, and diffuse a true, practical religious worship. And we regard this movement as only another indication of the rapidly developing spirit of education and improvement among the Christians, which has indeed received some checks; only temporary, however, giving time for collecting more power, more strength for future action. These true Christian men associated with Walter contributed largely in inspiring the churches in the Western States, by these efforts, with a love of more intellectuality in religion, but with it, pressed the necessity of corresponding growth in spirituality. Not wishing, on the one hand, to make religion all emotional, that must be volatile and evanescent, nor, on the other hand, all intellect, which may be beautiful and refined, but cold as the iceberg, reflecting the dim rays of the moon, floating in its northern home, but to combine the two—the one to direct, the other to give warmth — to vitalize; hence, they worked for the mental as well as the moral—for the intellectual as well as the emotional; and the charge, therefore, that religion with them was enthusiasm, is not true in fact.

The first number of the "Gospel Herald," printed in octavo form, double column, a semi-monthly, appeared the 2d of October, 1843; the whole bearing the impress of ability in matter, taste, arrangement and mechanical execution, giving to its patrons a warrant of what they might expect when time had been given for its maturity. It at once took a respectable position among its cotemporaries; and drew from some of them a hearty welcome and commendations, one of which, it must suffice to give:

"'The Gospel Herald,'" says an able exchange. "Several numbers of a new and handsome paper, bearing the above title, have been received from New Carlisle, Ohio, where it is published every two weeks, under the direction of the Christian Book Association, and edited with much ability, by our ancient and esteemed friend, the Rev. Isaac N. Walter, one of the most indefatigable and eloquent ministers of the Christian Church, who ever lived."

The vessel was now fairly upon the great sea of changing events, subject to the storms and calms incident to a voyage across its bosom; but with the motto: "One Lord, One Faith, One Baptism," "*I am not ashamed of the Gospel of Christ*," and a crew of men of the true type: it was determined to keep its course right onward, in peace with all who invaded not the right of others, but with a fixed purpose to attack all piratical vessels, under whatever colors they might sail. The following extracts from the introduction to the first volume, by the pen of the editor, are sufficient to indicate its purpose and the scope of its investigation.

"The great object which the convention had in view in getting up this work, was to advance the Saviour's kingdom on the earth. To this glorious consummation all agencies and all events ought to be subservient and tributary. The motives which are drawn from it, ought to affect all human conduct. It should supply principles of action—it should modify the canons of criticism—it should control our opinions of men and things. It is the proper point of moral observation—and the rectitude and value of everything should be tested by its adaptation to promote the magnificent issue, to which our Heavenly Father has destined the moral world.

God, in His infinite wisdom and goodness, has permitted the agency of many causes, and has given scope to every kind and degree of influence. The action of minds on each other in the moral universe, is the principal instrument. Next, if not equal, to the force of this action, as proceeding from the lips of the living ministers, is the power of the press. The press, though, indeed inferior to the pulpit in its immediate influence, has a far wider and more constant operation on the minds of men. Its voice is unheard, yet heard by millions. * * *

We shall aim to make our work correspond with the title of the paper we send forth. The doctrines it shall advocate—the opinions it shall pronounce, the judgments it shall utter concerning men and systems—the whole substance and spirit of publication, we shall endeavor to render worthy of a *Gospel Herald.* * * * But we believe that God has made it the indispensable duty of all men to seek for the truth with a pure heart, and to obey it with an upright spirit. Hence men are in duty bound to associate themselves with that class of Christians, if such can be found, whose doctrines and forms accord with their own sentiments. To be true to themselves they must thus act, and then work for the interest of the people with whom they are affiliated.

To labor for the prosperity of this denomination, then, becomes identical with laboring for the advancement of the kingdom of Christ. He cannot, as an honest man, fail to desire that the church to which he belongs may everywhere prevail; for, not to desire it, would be to confess, either that the principles are not sound, or that error is as valuable as truth. He may himself be misled, but while he honestly seeks for the truth, he must uphold it as he understands it, and cherish a kind charity toward all others. And surely there is no arrogance in acting on this principle, by preferring his own denomination, because holding, in his opinion, the truth more purely than others. Such a man is not to be charged with sectarianism, unless exclusive in his feelings. He only is a sectarian, who values his party more than the truth; who aims to promote that party though the cause of Christ may suffer; who narrows his sympathies to those only who are leagued with him; and who affirms that no good can be done unless he and his party can have all the glory. * * *

We shall labor and most ardently toil to promote true union among the followers of Christ. But the edifice of union can be built on the basis of *truth* alone. We best contribute to that union, then, not by surrendering disputed truth, nor by sacrificing it as unessential, but by examining, defending and maintaining it, through evil and good report, until it shall please God to give His people *one heart and one mind.* Mere combination is not union. Bearing the same name, and rallying under the same banner cannot unite men's hearts, and without real union there is no strength."

Of the Christian Church in this connection he thus speaks:

"The Christian denomination has extended itself with great rapidity over all parts of the country, and is multiplying by thousands every year. It enjoys a happy union of opinion and of feeling, and there are but few obstacles to its prosperity. There is, however, room for improvement, not in creed and structure of our churches, but in our policy on many important points. The Christian Church might be much stronger than it is, if a few evils were remedied; and it might more effectually fulfill the duty which belongs to it, in extending its influence over more minds than any other denomination. This position is one of great importance and responsibility; and while so much is to be done for the moral benefit of our land, and for the regeneration of the world, the Christians ought to be prepared to perform their part in the great enterprise.

To aid somewhat in this work, the Herald will be occasionally employed in explaining and vindicating the principles of the Christian Church; in repelling the assaults of those who may still bring up the old blunted shafts of abuse and slander; and especially shall it maintain the great Protestant doctrine, '*that the Bible, the pure, unperverted Bible, interpreted honestly, is the only sufficient rule of faith and practice for Christians.*' * * *

It will, moreover, be the object of the 'Herald' to diffuse among the churches correct opinions; to soften and gradually remove all prejudices; to diffuse a spirit of concord and produce a more effective union; to inspire among all the churches a desire for improvement, a thirst for knowledge, a zeal for truth, an enlarged charity, an irrepressible spirit of holy enterprise.

Education, not only of the ministry, but of all classes, will be a prominent theme in the 'Herald.' We shall feel it to be also our duty to discuss all proper and useful subjects, and endeavor to avoid those which would cause discord rather than promote union and holiness among brethren. We shall toil to cultivate a love for useful, substantial reading. The press is now so active, and education comparatively easily obtained, that it becomes the duty and privilege of all to read. A people who do not read, must certainly fall in the rear. Knowledge will take the lead, and superior intellectual strength is more effective than numerical force. We desire to encourage young men to improve their minds, to become writers. He who can write a good article, may be incited to write a good book, which may be of great moment and lasting benefit to the Christian world."

With the sentiments couched in the extracts, prefacing the volume, Eld. Walter enters with all his energies into the laborious, difficult, and perplexing duties of conducting the "Gospel Herald." The editorial and financial departments were both under his supervision, and rendered his duties much more onerous; but with industry, steady perseverance, undiscouraged exertion, his sheet, freighted with able essays, both direct and practical, articles of much moral, literary, and religious worth and encouraging news from the great harvest field of life, made its welcome semi-monthly visits to its patrons; and was found in the cottage of the frontier, in the home of the widow and orphan, and in the halls of the educated and wealthy.

With the co-operation of the editorial council, consisting of Daniel Long, Matthew Gardner, and Amos Stevens; and of the executive committee, composed of E. Williamson, D. F. Ladley, B. McCoy, J. G. Reader, and A. W. Sanford, Eld. Walter brought his periodical safely through the first year of its voyage on the ebbing and flowing tide of events. Its pages were enriched by contributions from the pens of Elders S. Clough, C. Sine, J. Hays, J. W. Marvin, H. Simonton, E. Williamson, A. Shin, D. F. Ladley, B. Seever, E. G. Holland, P. R. Russell, D. Millard, L. Purviance and others; also by able extracts selected from the eminent literature of the day, and exchange magazines and periodicals, giving an acceptable variety of essays on ethical and theological themes, poems, news from numerous fields of labor, suggestions on missionary and educational enterprises, and so forth. Topics of vital interest were thoroughly discussed in a series of articles written with ability and care; among these we record with pleasure Elders S. Clough, on "*A pious and enlightened Ministry*," C. Sine, on "*Baptism*," A. Shin, on "*The Primitive Church anti-sectarian*," B. Seever, on "*The Doctrine of Original Sin*," P. R. Russell's "*Letters to a Universalist*," E. G. Holland, on "*Religion*."

At the close of the first volume, the editor says of his year's work and of future prospects:

"This number, September 15th, closes the present volume; and when we look upon the past year, we see many imperfections and errors on our part. But we feel thankful for the forbearance that has been exercised toward us—and we again throw ourselves upon the charitable indulgence of the Christian community, and hope our readers will still bear with us. We shall commence volume second with flattering prospects. There has been a steady increase of patronage from the commencement of volume first to its close, and we enter upon the second with eight hundred more subscribers than were upon our list when the first issued from the press."

Thus closed the first volume, of 384 pages, of the "Gospel Herald," for whose pages quite a numerous train of correspondents had written; and whose efforts were as seed cast forth upon the soil of humanity, to spring up and bear fruit—their fruit—thought, and action. And none can, for a moment, doubt but that the year's work of Brother Walter, falling into the hands of thousands, young and old, must produce a strong influence. And that it did, many can bear witness. Its tone was conciliatory toward all classes and societies; but not at the sacrifice of principle. No compromise was held with error or wrong doing; but decided, open, and plain rebukes were administered. The religious sentiments memtained were not of the loose, India-rubber cast, now Christian then infidel, now Protestant then Roman Catholic, now for church organization then against all such, but were sound, gospel principles, bearing the broad seal of the Infinite Father upon them.

October 1, 1844, the second volume of this publication commenced, and continued to make its regular visits every two weeks up to its close. In glancing over its pages, many themes of great moment, ably discussed, are presented to view, as "Original Sin," "Hereditary, total Depravity," "Universalism," "Divine Influence," etc. Of the respective merits of these, with many other excellent papers appearing in this volume, themes we have not room to speak, nor does it become our duty, except so far as to show the ability of the editor in commanding the contributions of able pens, and this was true of him as the conductor of this sheet.

It was during the publication of the first two volumes of the "Herald," that the subject of erecting a literary institution was presented to the friends of liberal Christianity. The editor was a constant and unwavering friend of the measure, and his pen and voice were never, on any suitable occasion, wanting in its advocacy and defense. And although "Lafayette University" never was built, yet the efforts made in its behalf were not lost. It drew before the brotherhood the subject of education, presenting the claims of that department of usefulness, the necessity of entering promptly the door opening to a higher and wider plain of influence, and thus prepare them for future and more vigorous action. This we regard as the beginning of the general awakening on the subject of education among our people so universally felt.

At the close of the second volume, the executive committee thought it for the best to remove the paper from New Carlisle to Springfield. The advantages obtained were convenience in point of mail arrangements, and in materials and mechanica execution of the work. And from this new poin of publication, the editor introduces the third volume with an excellent paper, under the caption "*Our duty—the age—our aims*," from which w make a brief extract or two:

"Individuals and societies do well at times t pause in their career, and consider the latitude an longitude they are in, the progress they have made, and, by a fair survey of circumstances, to determine what is necessary to be done. We find ourselves in this position, when about to begin the labor of another year; and the sentiment with us has no exception, that whatever is *right*, in the sight of heaven, should be done; that there is no star which guides so truly as the idea of right. * * * While the higher intelligences above find their great delight within the bounds of duty, we, in our humble sphere, would seek no other mode of happiness or success. This is our duty, *onward steadily*, *true to our convictions of right*."

Of the age and its movements, he thus speaks:

"It becomes us to give close and serious thought to the times in which we live—to the present age. Our duty concerns this—is identified with it; and a glance suffices to convince us, that it has not only a voice of encouragement, but of warning. It appeals to our caution, as well as our hope. Improvement we believe in; it belongs to all things human. We except Christianity from the law of improvement; because we deem it already perfect. Touch not this by way of amendment; it is with it as it was with the ancient altar: 'If thou lift thy tool upon it, thou hast polluted it.' But the present age develops a passion for the *new* to such an extent as to lead to many extravagant results.

Some men would reduce Christianity to a shallow nature-elision; remove its miracles, and let down the dignity of its divine authority. With this school we have not as yet to contend, since it has only recently sprung up this side of the Atlantic, having its seminal principle in the dreamy mazes of German theology. Mysticism and extreme spiritualism are by no means wanting in this age. These are cherished by some of the learned, while fanaticism shows no particular disposition to retreat from the ignorant.

This tendency to extremes shall never govern us—it never has. The "Herald" has no new star to follow. Like Abraham, it shall be the friend of God; like the apostle, it shall be the unwavering advocate of primitive Christianity, as it comes to us in its historic form, with all the laws, precepts and conditions of eternal life. The development of a greater life, as well as a greater light, is one of our primal objects. * * * And with reliance on the Lord of Hosts, in whose arm is everlasting strength, we again launch out from the shore. Faithfulness shall still go with us; and may the truth be sustained, virtue promoted, sin overcome, and peace shed abroad by the labors of this year!"

Through the third year of the "Herald's" existence, Eld. Walter conducted it; and it may be safely affirmed, that it has never, in point of ability, literary merit, good taste, out-spoken independence, and mechanical execution, surpassed its first three years. This statement we make with all due respect to the ability and devotion of those subsequently filling the editorial chair. Nor among its cotemporaries did it occupy an ordinary position, but commanded their respect. There was a nerve, an activity, a vital power thrown upon its pages by its numerous correspondents and its clear-headed and warm-hearted editor, that made it a safe companion to any.

This volume, as its predecessors, gave to its patrons a good variety of original and selected articles. Many of the subjects passing under examination were such as the age demand, as "*Immortality*," by F. R. Newell; "*An Essay on the Ministry*," by James Marvin; "*Vicarious Atonement*," by A. W. Sanford; "*A few thoughts on the the importance of an Educated Ministry*," "*Temperance*," "*War;*" the last three by the editor, with numerous other article, embracing a very great variety of themes. But we have to do with Brother Walter, in this chapter, in his editorial chair, and in his occasional tours, which were the out-croppings of his work.

Among the topics occupying the editor's pen during the publication of the first volume, may be mentioned "*Prophetic Style*," running through several numbers; the "*Missionary Cause*," "*Temperance Cause*," "*Trials of the Ministry*." An extract or two will be sufficient to indicate his position on some of these themes. In speaking of the "Home Missionary Cause," he says:

"The condition of many of our churches and brethren scattered abroad in the Northwestern and Southern States, has awakened thousands on this subject. If a Home Missionary Society were established, we could send men to build up our cause and supply the destitute in Illinois, Iowa and other States and thus be the means, in the hands of God, of raising the standard of Christian liberty in these new countries, where large and flourishing churches should be established, that the coming generation might rise up and call us blessed. We ought to have two flaming missionaries at this moment in Iowa; for we know of no better field for the ministers of a free gospel than that country. The cry is, 'Come over and help us.' * * * We hope that the subject of home missions will become a subject of consideration in private among us as a people, a theme in the pulpit, and a question of discussion in conferences."

Geographical lines could not mete out bounds to his fraternal affection; nor mere locality absorb the warmth of his Christian love. The beautiful faith of the Christian Church was far more precious to him than personal interest. To give that faith to others, to hold it up to the millions of earth, was more joyful by far to him than aught else the soul could take in of earthly bliss. He, therefore, plead for systematic and efficient measures to carry this simple and all-embracing faith to the homes of others. He knew there were many in the frontiers of the west thirsting for the unmixed, the pure water of life, who could not obtain it, gushing warming and living from the heart of the earnest minister, for want of means. Now, says he: "Let us send men of God to these hungering and thirsting ones, with the precious faith of the Church of Christ. Heaven has given us the means to help a brother, and shall we not gladly, cheerfully apply them?" Eld. Walter was an earnest supporter of the missionary cause, and ably advocated it during his services as editor of the "Herald."

Temperance numbered him among its most eloquent and firm defenders; and through his influence, many were turned from the maddening cup. Opposition, threats or loss of popular favor could not turn him from an out-spoken and uncompromising warfare against the sale of intoxicating drinks as a beverage. In one of his editorials on this topic, in alluding to the opposition with which the temperance reform met, he says:

"But notwithstanding all the good that has been done, and is still doing, and living witnesses daily presenting to view its blessed effects, there is yet a formidable opposition to this cause; and it grieves us to say, that some of this is found in the church; not but that she has given her strength, in very many instances, to the support of temperance; her ministry, her membership, her assemblies, and her communications, to a vast extent, have rejoiced in its prosperity as the cause of God, most intimately connected with the salvation of men. Thousands of clergymen, of all the different sects, have signed the pledge and are now pleading the cause of the unfortunate. Time would fail to tell of the many master spirits, who have volunteered their services in this enterprise, and who have subdued *kingdoms*, quenched the violence of *fire*, and put to flight the armies of the *aliens*. But there has been an opposing element lurking in the church, and even sustained by some of her ablest sons. We trust, however, the time will soon come when the voice of opposition will never be heard in our land; for it must be known that the temperance reform has accomplished much good; and, thank God, the work is still progressing."

The unfortunate man, who is strangling within the folds of the hideous monster, Intemperance, had the compassionate sympathy of our brother; his tear fell over him, and his hand was reached out to lift him up from the pit, and to sustain him in his struggles to gain a stronghold beyond the reach of this destroyer; but for the man who held the cup of murder to the lips of his neighbor, pouring madness into his brain and cursing into his heart, he had no sympathy. He met him with arguments, scathing rebukes, and biting, withering sarcasm. But we may refer to this again; this much we have given to show his editorial bearing on the question.

Another theme upon which his pen was employed occasionally was the "Trials of the Ministry." No man, perhaps, ever felt more deeply attached to the calling of the New Testament minister than he, and also to those engaged in it. They were his brethren, his co-workers in saving men, and for them he had an undying love. In speaking of the trials of the ministry, he says:

"Much is said, in this day, of a minister's trials. That they are great and peculiar, no thoughtful, discerning mind can doubt. That which aggravates them all, however, is a sense of insecurity which he constantly feels. His salary barely supports him, and he is liable to be turned off at any time. How many ministers there are in the country who are depressed in spirits when they think of the future! A dependent old age is cheerless enough. A very wealthy man in New England once said to me: 'What put me on a course of accumulation, was the fear of a dependent old age.' I have thought much on this remark. Few people are willing that a minister should lay up anything. This is all wrong, and every impartial mind must see it. Let a change for the better take place, and heaven will favor Zion."

And yet with all the trials that surround the Christian ministry, Eld. Walter, in delivering a speech before the Ohio Central Conference, could say: "The State of Ohio has not wealth enough to buy me from the gospel field." This was a noble expression, coming, as it did, at a time when not one of our ministers out of fifty received anything like an adequate support from the churches. We pause not here to discuss the cause of this, but simply state the fact. To remedy this wrong, he used his pen with a force that made itself felt.

In glancing through the second and third volumes, we note some of the themes which he brought before his readers, were "The Christian Martyrs of the first three Centuries;" "*A few thoughts on the importance of an Educated Ministry*," extending through several issues; "War," which was briefly but pointedly discussed. We shall, in this connection, give some extracts from his articles on an educated ministry, reserving the right of referring to it again in a more appropriate place. In the investigation of this subject, he first meets the prominent objections urged by those opposed to it. Prefacing the whole, he says:

"We propose to inquire why it is so; especially, why it is thought that a minister of the everlasting gospel of Christ should dwarf his mind, that he may preach more successfully—should darken his intellect, that he may give more light.

The first reason given for this is, that the old ministers—the pioneers in the work—were uneducated, and their success was great. God blessed their labors, and souls were brought into the kingdom of Christ, some of whom are now in heaven with their Master, while those who remain are honored for their piety and success.

That our venerable predecessors in the work of saving souls, were uneducated men, is true; but who is certain that their success was the result of a want of education? Surely this would be a strange conclusion—they succeeded in spite of their embarrassments. How much more success would have attended their efforts, had they been educated, the great Head of the Church knows. But it is very inconclusive reasoning that would lead any one to affirm that the success of such men was the effect of what they had not, and not the result of what they had: they had some education, and that they used to a good purpose. If they had had more and had used it as faithfully as they did that they possessed, they would have undoubtedly been blessed with more souls in the crown of their rejoicing in the day of the Lord. Indeed, how many of them earnestly did strive to obtain a higher cultivation of the intellect; how diligently they improved every opportunity to store their minds with useful knowledge, that would enable them, by God's grace, to speak the truth more forcibly, and to illustrate it more strikingly, that men might be saved.

We have recently conversed with a number of the most devoted and successful of the old generation of preachers, and they deplored their want of education, and felt that their usefulness in the Lord's vineyard had been diminished on that account. So far from being true that the success of our venerable fathers in the ministry is to be attributed to their want of intellectual training, that it is to be considered under God, as the result of the education they had, which they so effectually used. Holy men were these who labored, in spite of all obstacles, with strong hearts. Dear and imperishable be their memories in the church! Let us not prove ourselves unworthy their mantles! Let us not neglect the gift that is in us, when we have the means of improving it, which were denied them.

But another objection is made to educating ministers. It is, that education destroys piety, deadens the affections, and uproots the spiritual life. Is this objection true in point of fact? Were our fathers in the ministry less fervent, less devout, less spiritually minded as they drew nearer their graves—their crowns? Were their hearts colder and colder still, as they approached the close of life—the gates of the celestial city? And did they not increase in knowledge? did they not grow in wisdom and understanding? And if they had secured the wisdom and understanding, which some of them finally attained by long and hard toil, when they were young, would they have been cold and undevout? Would they have been spiritless, formal ministers, if they had begun their career with the knowledge they had obtained at the close of it? None will affirm this. And what is education for the ministry, but giving one an opportunity of gaining in a little time, that for which he must otherwise toil all his life long to obtain, and even then not fully accomplish his object. And then education does not destroy, in the truly religious mind, fervor, zeal, and piety; and when the mind is not truly religious, it is full as likely to thank God, and be proud of its ignorance, as it is, on the other hand, of its knowledge.

Allow me to ask, Are our missionaries who go to India, to Greenland, and to New Zealand cold, heartless, soulless men? Is that female, who braves the pestilential air of Africa to teach the night-engirdled heathen the knowledge of Christ, of God, and of heaven, cold, undevout, wavering in zeal and fervor? No. Yet she is educated—she has spent all her days, from her youth up, in school. Has education defiled her soul, so that God's Holy Spirit can no longer dwell in it? Are those men wanting in piety, who are abroad in the earth, under the burning or freezing zones, to bring God's wandering children back to their home? No—no. But these men are all educated—all had *collegiate* culture; which the objector thinks will destroy piety, weaken the spiritual life, cool the affections, and dampen the ardor of the heart! Hear those fervent prayers on the sands of Africa; hear those joyful songs on the palmy plains of India; hear those melting tones, inviting souls to Jesus, on the islands of the sea, and tell us if those hearts are cold, those souls are undevout, those lips are uninspired? Knowledge destroy fervor, piety, and zeal!! It is a strange idea. Paul, the learned, trained in the best schools of the age, tell us, when before Felix, did thy education cool thy fervency or disable thee to carry home the truth to the king's heart? When on Mars Hill, did thy learning hinder thee from speaking of Jesus and the resurrection with power? When thou didst preach till morning, did thy education destroy thy fervor? The answer to these is at hand at once."

Eld. Walter was not, in a technical sense, an educated man; and yet no one with whom he was associated in Christian fellowship, was a more devoted friend and advocate of intellectual culture than he; and I know not that we need confine the comparison to his own brotherhood; for perhaps no cotemporary of his ever pleaded more earnestly for the diffusion of knowledge. Doubtless there were those who did more in this important field of labor, because better opportunities were theirs, and larger means at their command. During his editorial career, this subject frequently occupied his pen; his motto being, "keep it before the people." He urged correspondents to write upon it—to discuss it; and every essay throwing light upon this question or waking up more in terest in the public mind, was welcomed to the columns of the "Herald."

But, as we shall refer to his position on this subject in another chapter, enough has been given to show the direction of his editorial efforts on a theme claiming the attention and support of the wisest and best men of every civilized nation.

Eld. Walter guarded with untiring vigilance against every attack that might be made upon the liberal sentiments he, in common with his co-workers, maintained. Not that he shunned investigation, or feared the result of the most thorough examination, fairly conducted; but rather courted it. During his services as editor, opportunities were not wanting in which he could stand forth the fearless defender of truth; and to present him to view from this stand-point, we shall refer to some very grave charges made against the Christian denomination by the "Cross and Journal," the organ of the Baptist Church in the west, edited by a Mr. Cole. The charges preferred against the defenders of a no creed-bound gospel were, "They deny the divinity of Christ, and are united in a 'Theological School' in Meadville, Pennsylvania, with the Unitarians, who strike from their theology the divinity of Christ; and they have taken the name '*Christian*,' denoting a general body, and applied it to a particular part of the body without the consent of all concerned." These were the main objections urged against this noble band of men, who were pouring out their lives like water to lead the world into the clearer, calmer light of heaven's truth; but no complainings from them were heard; these allegations, with all others, were met with a willing promptness and a manly frankness.

But let us hear what the "Gospel Herald," Christian, has to say to the "Cross and Journal," Baptist. In reply to the charge of denying the divinity of Christ, it, in addressing the editor of the Baptist organ, says:

"Brother Cole speaks as if it were an established fact that the Unitarians and Christians agree in denying the divinity of Christ. But let my brother prove that either denomination, or the conductors of the seminary referred to, deny that proposition. This he cannot do. We probably deny his notion of Christ's divinity. But, should it appear that his idea is founded in an ignorance of the Messiah's true nature, which is altogether possible, then what does our difference from him import? Why simply, that we have been more fortunate in finding the truth than he. The Christians, as a people, admit the divinity of the nature, character, office, doctrine, and fullness of Jesus Christ. They only deny that he is the supreme and unoriginated Jehovah. And most certainly brother Cole believes the same; for it is impossible for Christ, who is the Son of the living God, to be that God whose Son he is. We deny the self-existent Creator died on the cross. And surely no man can believe the ever-living and unchangeable Father died, when the gospel teaches plainly and unequivocally, that in due time Christ died for the ungodly."

In referring to the allegation of the "Cross and

Journal," against the theological school at Meadville, the "Herald" says:

"Brother Cole probably does not know, that in this 'Theological Seminary' there is to be no test question of opinion. The freedom of thought is not to be crushed by authority. To send out slaves to a sect is not its purpose; but rather a class of men, so enlightened as to look through the narrowness of sectarianism, and to preach and practice that universal truth, which to all men is the power of God unto salvation. Accordingly, the library of this institution is composed of the best works, not of one but of all the different denominations, among whom superior minds have grown up. Thus it has the gleamings of many constellations, while the sunlight of Revelation is first of all.

The theology taught in Meadville will impart to all, one God, one Mediator between God and man—the Man Christ Jesus. Does Brother Cole's theology yield anything better? One prominent article is, 'But unto us there is but one God the Father, of whom are all things and we in Him; and one Lord Jesus Christ, by whom are all things and we by him.' Has Brother Cole any better article in his creed than this?"

In alluding to the charge of ungenerously appropriating the name "Christ-ian" to a part that belonged to the whole, the "Herald" says:

"There was, in the apostolic age, a church in Corinth, one in Ephesus, one in Galatia, one in Thessalonica, and many in other cities; and we ask, By what name or names were they then known?

Was there a Baptist Church in Ephesus, a Presbyterian Church in Galatia, and a Methodist Church in Thessalonica? No, sir; no such names were known at that time; and it is a great pity they are known now. And even in the first century we read of no person who was under the 'sheer necessity' of calling the followers of Christ '*Christ-ians*,' although they were called Christians by divine arrangement; but if any one did so far do violence as to name them as has the 'Cross and Journal,' it was treated with so much indifference, that historians have not recorded the ungenerous act.

We regret, however, to see that Brother Cole so poorly understands orthoepy. His pronunciation is exceedingly bad. He has taken the word Christian, which is a derivative and not a primitive, and thus divides it '*Christ-ian*,' and then affirms that it is the name of the denomination of which he speaks. I will not accuse my brother of so low a practice as *nick-naming*, but will be polite enough to ascribe this error to a want of information; and if his circumstances will not permit him to improve himself, by attending the school at Meadville, we advise him, as his next best remedy, to correct this, his bad orthoepy, to consult any English lexicon written at any time between the old Saxon conquest and the present day."

We are not to confine ourselves to the editor's "*sanctum*," in giving an approximate measurement of the stream of influence flowing from our brother, even while he occupied it as his chamber of thought. The pulpit, where the living man speaks to the living assembly, was filled by him almost every Sabbath. His journal shows his labors in the proclamation of the gospel, from the sacred desk during his editorial life, to have been quite extensive. In addition to his pastoral duties at New Carlisle a part of that time, numerous other congregations were visited by him. He dedicated several chapels; preached ordination sermons; assisted at many communions and protracted meetings, where he reports the cheering work of reformation triumphing.

But, for want of space, we shall refer particularly to but one of these tours; this was a journey through Virginia, Maryland, New York and Massachusetts. Under the caption of "Retrospection," he gives a summary of his experience in this visit. He says:

"Since our arrival at home, we call to remembrance the many places we visited in our recent tour, and the happy acquaintances we formed with many whom we never saw before in the flesh. And truly our reflections have been of the most pleasing character, especially when we recur to the kind and respectful manner we were received and treated by ministers and people, in every place where we were privileged to go.

Our last Sabbath in New York was an encouraging time—a full house in the morning, afternoon and evening. The brethren appeared to be much engaged; and we pray that the blessings of God may rest upon that day's labor. It was very delightful to see so many of our spiritual children, who stand firm, and are pressing to the kingdom of eternal peace. We spent six years of the best of our life in this city, and this day we feel the effects of our labor in Gotham for the cause of Christ, and many are dear to our heart.

Eld. H. Simonton, of this State, has continued with the church for five years or upward. He with them has passed through many severe trials and met with much opposition; but he met the enemy and conquered, and we were much rejoiced to witness his last interview with the church. The congregation was very large, and all appeared to feel that they were parting with one who had stood by them in times of peril and danger, and had succeeded in keeping the church together, holding a neat and commodious chapel, and finally left them with his hands pure and everything honorable and harmonious, with the prayers of the church for his success in preaching the gospel in the west."

Alluding to his visit in Boston to attend the religious anniversaries, he writes:

"Our visit to Boston was everything that was agreeable. We were cordially received by our Unitarian brethren, who extended the hand of welcome to their fellowship and hospitalities, and manifested a great desire to co-operate with us as a people, in the great questions of general interest for the benefit of mankind. We have no doubt but an acquaintance with each other will greatly benefit both denominations. Several of their ministers spoke of the Christian Church with respect, and assured their friends that we were doing much good in the world.

As a denomination, the Unitarians have seen and now deplore their defects as a people, and feel a great desire to right everything. They acknowledge that we have a better name than they. Dr. Pierce, of Brooklyn, Mass., declared publicly he would be called by no name, but simply *Christian*. We, as a people, have also seen and now lament our faults; and we have no doubt but an acquaintance with the Unitarians will do us much good on many subjects; such as education, literary pursuits, and liberality in the distribution of wealth, which are almost strangers among us in many places.

Some of our Christian brethren make objections to our co-operating with the Unitarians, for fear we shall lose our visibility by all going over to them. But of this we have no fears. If any changes of this kind take place, we fully believe there is greater probability of their becoming Christians than that the Christians will become Unitarians. We appeal to them for the truth of what we say."

Eld. Walter highly appreciated the Christian fellowship and sympathy of the Unitarian brethren in Boston; and such men among them as Channing, Gannett, Clark, Barrett and Burnap were, to him, models of high-toned Christian liberality, disinterested philanthropy, whose all-sidedness took in the entire circle of doing and receiving good, and whose generous souls, clothed with the life-giving and love-inspiring spirit of God, overleaped the barriers of party exclusiveness, and made them ministers of faith, hope and charity in the great family of God.

But the time has arrived when he is to take leave of the patrons of the "Herald" as its editor, with whom he has held semi-monthly intercourse for the past three years. From his "Valedictory" we take the following extracts, that carry us back to the freshness and freedom of boyhood days, when we too plucked the ripe berries growing in the woods and prairies of the western frontier:

"There are many things in the life of an editor that are pleasant. We love to look over our subscription list. It presents the names of many with whom we have been associated, and with whom we have worshiped; while some, since we have commenced this work, have gone the way of all the earth, and now sleep in the cold retirement of the tomb. We also find the names of many friends, now in distant places, almost unknown to the home of their nativity.

We recollect, with great pleasure, the sportive moments, in our boyhood, with those who are now pillars in the church—companions with whom we studied at school, tossed the ball and played the different games of juvenile days. We remember the joyful laugh at the playful pranks practiced upon our young friends; of crossing the little branch upon the broad slab. We remember too the sugar-making season, when we stood round the old camp-kettle, in anticipation of the feast when we 'stirred off.'

Buoyant were our spirits when, in the spring, we could make engagements to gather strawberries in their days of ripeness, and hazel-nuts in the fall.

Ay, in the fall, our hopes were joyous; for then we could wander along the brooks, catch the falling leaf, look upward through the trees and see the clouds floating by, and think how we would love to ride upon them. But those days are gone, and we have entered the busy scenes of public life: and now we are here closing up the third volume of the 'Herald.' What a chasm, made by the flight of years, the work of memory will span!

We can say what but very few editors can, that we are personally acquainted with the large majority of our subscribers. We feel sensibly the pain of parting with persons and objects dear to us. We have for three years been accustomed to our office, and to the noise of the old press, as it has thrown off its thousands of sheets to be read by the critical and hard to please, while the sturdy pressman has worked with a will to have the paper in proper season before our readers. Hard labor and anxiety of mind have made us feel that here we have no continuing city. But we must close. The time of parting is at hand. May we all meet in the kingdom of unclouded glory, where our toils shall be o'er!"

Thus ended three years of his self-sacrificing and eminently useful life, as editor of the "Gospel Herald." Many of his own thoughts, as well as those of others, were sent forth on their mission never to return, while thus working for his Master's kingdom; and we doubt not but that broader views on numerous subjects of deep interest to the cause of truth, were implanted in the mind of the church west, through the instrumentality he then wielded.

CHAPTER XII.

LABORS IN OHIO DURING THE YEAR OF 1847 AND PART OF 1848—JOURNEY THROUGH PENNSYLVANIA, VIRGINIA, AND NORTH CAROLINA IN THE AUTUMN AND WINTER OF 1848, EMBRACING FIVE MONTHS NEARLY.

On leaving the editorial chair, Eld. Walter, with every thought inspired by the words of life, enters again the ministerial work—to him a blessed, a joyful work—although, while guiding the interest of the "Herald," he was often employed in the pulpit, as mentioned in the preceding chapter; but now unincumbered with the care and anxiety, as well as the additional quantum of labor, necessarily connected with his employment for the past three years, he resumes in full the mantle he had partially, and only partially, laid aside. To say he loved the work of the New Testament preacher, is not enough; he loved it with his whole, warm, sensitive heart; and such petitions as the following, that we frequently find in his private journal, indicate the thirsting, longing desire of his soul, that he might honor it with a consecrated, useful life, "May the great God help me to go forth as a flaming herald of the cross of the Messiah! I desire, above all things else in this life, to be a true, devoted minister of Christ." Such sentiments, written in the calm moments of retirement, uninfluenced by any mercenary motive, as most assuredly was his condition, show a depth of devotion, an entireness of consecration to the holy labor of winning souls to Christ, worthy the imitation of all who enter that work.

A few points where he gave a portion of his time, in the year 1847, in building up the throne-work of truth in his native State, will serve to give an insight into his general course of travel and ministration. And it will be remembered that his labors were mostly confined, during the time of which we now speak, to those sections where, nearly a quarter of a century ago, he entered his divine calling; and many of those who listened to him now, heard him when a trembling youth he began his career.

Under date of October 4th he writes: "I preached the dedication sermon of the new chapel in Ripley. The building is a substantial one, sixty-five feet by forty-five, with a cupola and bell—the bell weighing thirteen hundred and two pounds. A large congregation was in attendance, and much feeling was manifest. After the dedicatory services, the Lord's Supper was administered to upward of two hundred communicants. It was truly a blessed time. Two confessed Christ and united with the church. Elders H. Simonton, M. D. Baker, and S. Rilea, noble co-workers, were present and rendered essential services."

At Bethany Chapel, Warren county, he commenced a meeting the 14th, which resulted in an excellent work of reformation. Thirty-five united with the church, and a deep seriousness pervaded the community, indicating no spasmodic excitement but a thorough work of truth and spiritual force, taking hold of the judgment as well as the emotions. January 31st, he preached the dedicatory sermon of the new chapel in Utica, Licking county. He says: "I gave them a discourse, founded upon John iv, 23, with reference to the worship of the Father. Elders Long, Curtiss, Lee, and Buzzard were present and took part in the exercises. Brother Long preached in the evening to good effect, and was followed by Eld. Marvin, who arrived during the afternoon. The house was densely crowded, and we think good impressions were made." The meeting continued through the week, and resulted greatly in favor of a free gospel. Brother Walter spoke a number of times at different points, and had the good pleasure of knowing that his efforts were not without Christian fruit.

During the residue of this year, he devoted himself to the miscellaneous calls that crowded upon him; and so numerous were they, and so onerous the work, that his health failed him, and he was again forced from the field. It will not be saying too much, however, in his behalf, by claiming that, under his influence, the churches and conferences in Central and Southern Ohio were gradually assuming a higher and more commanding stand, by turning their attention and giving their support to subjects of missions, education, Sabbath-schools, temperance, etc. True, there were able and energetic men working for the same ends; but still he was the leading spirit, inspiring others with the same living activity that warmed his own bosom and shone out in his action. These were themes upon which he discoursed in public and in private, fully persuaded that to insure solidity, strength, success and final triumph to the cause he so sincerely loved, its friends must become the working friends of these heaven-appointed auxiliaries.

To give a detailed narration of his numerous labors up to August, 1848, would demand an extended record, much more so than the limits of this work will permit. Enough has been given to keep the thread of his memoir unbroken, and to indicate the course of his praise-worthy and self devoted efforts in establishing truth among his fellow-men.

The 11th of August, 1848, he left his home and friends in Ohio, and commenced a long and perilous journey through Pennsylvania, Virginia and North Carolina; having forwarded appointments, by numerous requests, several weeks in advance. He arrived in Columbus the evening of the day he left home, and remained over the Sabbath. He says:

"On Sabbath, 27th, I preached in the penitentiary, and it was truly a solemn and interesting time. Four hundred and thirty-four prisoners were confined within its walls, including eight females: about four hundred attended worship, beside the warden, deputy-warden, all other officers and guards, together with a large number of spectators who came to hear, making a large congregation. Among the prisoners were gray-headed fathers, middle-aged men and youth. During my discourse, many appeared to be deeply affected; no doubt, they thought of home, the association of former days, and the loved ones they had left behind; others appeared hardened and lost to all the feelings of humanity. As their character was gone, they were indifferent to the subject of religion; though I have no doubt in many bosoms deep feelings of guilt were felt, when they looked back upon the scenes of the past. I think upon the whole, that my visit to the penitentiary in Columbus will be attended with some good."

The 1st of September, he arrived at Eld. R. Hawkins', Pennsylvania, and the next day, Sabbath, in company with him, held meeting in Spring Hill Chapel. Many flocked out to hear the message of peace, "and much weeping among the people," while the love of the Father and the compassion of the Redeemer were presented and illustrated. Here, as in all other places he visited, he took in a comprehensive view of things as they were. The wants of the people, the means of success, the causes of failures or partial failures, all were brought under review, and, so far as possible, right measures were suggested and urged. Of this part of the State, where he now is, he writes:

"In this section, there is a wide field of labor presented to the faithful minister of Christ. Eld. Hawkins is almost worn out in the gospel field, being about seventy years old, and he greatly desires that some faithful man would settle among them, whom he would assist with his money and influence to build up the cause once more.

The Christian cause has suffered severely from the influence of corrupt men, and men who have preached the various ites and isms of man's invention. But I trust the time will come when the church shall arise in her beautiful strength and put on her garments of praise, exerting her divine, her heavenly influence in the world. I appeal to my brethren—to those who love our pure, free faith—why should we be so far behind others in doing good? There is no valid reason; and if we, as a church, would move forward in our wealth and strength as other denominations, giving to the world the unbound principles of the impressive, guiding faith of the gospel, an influence would go out from us, in favor of the good and the right, far beyond what we have yet realized, or many of us have even hoped for."

Of the truth of what our brother here presents, none can entertain a single doubt, who is acquainted with the all-embracing and ever-enduring principles upon which the Christian Church is organized; and, as he very justly intimates, did but the church put forth efforts commensurate with the undeniable principles upon which she is builded, no opposing forces could withstand her.

In proceeding on his tour, he enters upon his journal the following item, showing a deep love and admiration of the grand and sublime in nature, not in the abstract, but because his spirit looked through them to the Infinite Spirit that commanded, and they stood fast. He says:

"I crossed the Alleghany Mountains, in this preaching tour, the thirty-ninth time; but the scenery had lost none of its charms; for I never enjoyed the views of mountain grandeur at any former period better than now. Upon the shelving crags, I could stand and gaze with wonder and admiration upon the surrounding works of the 'Great I Am,' that lay spread out in all the beauty and sublimity of nature's grandest works. To look upon the heights of the mountain-peaks; the majesty of the rocks, pile upon pile, rising to the very clouds; and to listen to the falling cataracts, the gushing of the fountains, as they came leaping down the deep precipices; the singing of the feathered songsters, all were to me like the music of the choral."

After giving this episode in his journal, he writes as follows:

"On the 9th, I arrived at my appointment in Bedford county, where I was met by Eld. J. T. Robinson and a number of good brethren from surrounding churches. During three days we had solemn and interesting meetings; at the close two came forward for prayers and two were baptized: and I have no doubt that much good will result from the efforts made during these exercises. In this region great injury has been done to the churches by Discipleism, Mormonism, Millerism, and more recently by the doctrine of Materialism, with all its train of evils and errors. But I think they have mostly recovered from the poisonous fangs of those miserable subterfuges for religion, and, if faithful, will rise again in the strength of the Lord. I here formed the acquaintance of Elders Williams, Foor, and Cooper, and heard a good report of Eld. John Smith. These brethren stand firm in the Christian cause, have never been 'carried about with every wind of doctrine,' nor influenced by new things."

From this point Eld. W. proceeded to Hampshire county, Virginia, preaching on his way at Sideling Hill Chapel to a large congregation, who appeared to feel the Word and appreciate its importance; and also at Whip's Cave to a respectable audience. On his arrival in Hampshire county, he says: "I was received by Brother Ward with much kindness and affection." The 17th and 18th he preached with glorious effect, in the Christian chapel, in that county, to the multitudes that assembled. Of this meeting he speaks:

"I have not witnessed a more weeping, solemn time for several years than I did to-day, and I pray God to stand by me and help me to declare His whole counsel. In the evening I preached again to a crowded congregation. The Lord in his mercy met with us, and, with his blessing, crowned our worship. At the close of the discourse seven came forward for prayer: and greater solemnity I seldom ever witnessed. Tuesday the 19th, we held an inquiry meeting at 5 o'clock; a number attended and were willing to converse on the subject of religion. In the evening a crowded assembly came together, who listened with death-like stillness to the word preached. At the close, I extended an invitation to mourners, and twelve came forward and bowed before the Lord, and several, upon their seats, requested an interest in the prayers of the righteous. We continued the meeting till a late hour, with the best order I almost ever witnessed. I closed the meeting with great reluctance, for I never felt more desirous to remain longer in a community in all my ministry; but my appointments were ahead and I had to leave."

He passed through Winchester and pursued his journey up the great Valley of Virginia, as it is called, communing with the Infinite One in the wild, the picturesque, by which his pathway was girdled. Surrounded by nature's grand array—her dark mountains, against which the winds of winter and rains of summer have beaten for centuries—his heart took in the inspiration she gave out. He says: "To me it is one of the most delightful privileges to stand upon some lofty eminence and view the towering precipices of undecaying rocks, which stand out in bold relief as evidences of the wisdom and power of the hand that formed them." While pursuing his way he forgot not old friends; to remember such and to greet them, if but for a few moments, though he must, to do this, turn aside from his direct course and so lengthen his travel and its fatigue, was his; it was the out-speaking of his ardent soul. He says:

"I called on a few of my old friends, with whom I had taken sweet counsel in years which are now numbered with those beyond the flood; others I learned were gone to the land of silence and of death. How solemn the reflection—to know that it will not be long till we must be cut off from all the associations of this life, and our chariots go over the everlasting hills to the spirit land to return no more."

On the 22d, he arrived at Antioch Chapel, Rockingham county, where, he says, "I was greeted by those who stood by me in the days of strife, when the darts of episcopal majesty were hurled against us, with the fury of the old mother of harlots, riding upon the scarlet-colored beast: this was indeed most cheering and gratifying." Here he was met by Elders James Long and B. Seever; the former he had baptized a number of years previous. Of the latter he speaks in just commendation; and we take pleasure in giving the quotation in full, for it is just to Eld. Seever, and it shows the manliness of Brother Walter's heart in giving to the world the self-devoted labors and success of a co-worker in the toils and triumphs of life. No fears lest his own fame should be diminished. He says:

"Eld. Seever has been itinerating in this valley and elsewhere for the last five years; during which time he has traveled seventeen thousand six hundred and eighty-one miles—baptized seventy-four converts—preached ten hundred and twenty-four sermons—gave eighty-one exhortations, and circulated more than twelve hundred copies of useful books—the majority consisting of the 'Christian Tracts, Millard's Travels, The True Believer's Defense and the True Messiah,' with about five hundred copies of the 'History of all Denominations in the United States.' Thus is seen his industry. He has formed a more extensive acquaintance than any other minister in this valley; and has been the means of placing in the hands of the people more books than any one who has ever visited this part of the great harvest-field. I hope his example will be imitated by our ministers generally in circulating our books, and influencing the great masses to read for themselves.

He has exerted a good influence, and is about to leave for the west with honor to himself and to the cause in which he has been engaged. He takes with him the prayers, respect and good wishes of the people for his future welfare and prosperity. He is a most excellent traveling companion, a true yoke-fellow in the gospel — standing on the old ground, and faithful to his calling."

He preached in Union Chapel, Harrisonburgh, and some other points in this county. At Harrisonburgh, he writes: "We occupied a beautiful room under the Odd Fellows' Hall, fitted up expressly for worship by Dr. Higgins and Mr. Shacklet, a member of the Baptist congregation." Dr. Clary, a Methodist minister of the Church South, and Mr. Malsey, a Baptist clergyman, were present, and manifested a kind and Christian spirit toward Eld. Walter, taking part, very cheerfully, in the services of the evening. This was peculiarly acceptable to him, a stranger in comparatively a strange land; and then no man extended a warmer hand of fraternal recognition to those of other denominations than he.

He continued in Rockingham county, preaching and visiting from house to house, till the 9th of October, when he left for Raleigh, N. C. On his way, he spoke in Standardsville and Gardensville. In the latter place, he put up with Dr.

Charles Beal, to whom he had letters of introduction. He says:

"I addressed a small but intelligent congregation with liberty and effect. In this place, Joseph Thomas (Pilgrim) had preached many times, in the days of his itinerancy, to good acceptance. I found in Dr. Beal a friend and brother. He is an old-fashioned Methodist and a zealous Christian; liberal in his views, and a perfect gentleman of the Old Dominion stamp.

Next morning, I parted with him, stepped on board the cars, and by twelve o'clock found myself in Richmond, the capital of the State. Passing through immediately, I soon arrived in Petersburgh, where I took my seat in another train for my point of destination in North Carolina. After leaving Petersburgh, I felt rather depressed in spirit; was very much annoyed with some unpleasant passengers; having no one with whom to interchange feelings, I thought of home and of my loved ones there, and tried to examine myself with reference to the present mission; and in the midst of my reflections, a fellow-passenger approached me and inquired if I were going to Raleigh. I informed him I was. 'That,' said he, 'is my place of residence;' and then asked my name. I told him. He grasped my hand and said: 'Is it possible? I though it was you; my name is H. B. Hays.' And truly it was Eld. Hays with whom I had corresponded and heard about for a length of time. I have no recollection when I was so much rejoiced to meet with a Christian brother. I found him to be a devoted servant of Christ, and a pleasant, companionable man."

After a fatiguing night's travel, he arrived in the capital of North Carolina, and was welcomed by Dr. Hinton, pastor of the Christian Church in that city, to the hospitalities of his home. Here he met with, for the first time, Eld. W. B. Wellons, of the Virginia Eastern Conference, who was a delegate to the North Carolina Conference, and had arrived a short time previous.

"I soon felt that I was in the midst of my brethren in the Lord. Dr. Joseph B. Hinton is a man of education and intelligence; and, in many respects, is a distinguished man, having filled, among other important stations, the senatorship in the State Legislature for several years, and has always moved in the higher walks of life. But in the midst of all his popularity and high standing, he embraced the doctrine of the Christian Church, became a minister among us, and is now the pastor of the church in this city, where he has been laboring with zeal and success; and the church, which was almost extinct, has been raised up, through his efforts, to a respectable standing."

Eld. Walter attended the North Carolina Conference, which opened its annual session, in Raleigh, the 13th of October. Of this meeting and the ministers in attendance, he thus writes

"Here I met Elders D. W. Herr and L. J. Utley, who were co-laborers with James O'Kelly; they have grown gray in the cause of Christ. How encouraging to meet with brethren who have never been vascillating and running after strange or novel things. Other brethren in the ministry were in attendance; some were young men of promise. The conference was, in truth, harmonious, and all things were done in order. The principal business of the session was, making arrangements to keep up the itinerancy, so that all the churches could be regularly supplied with preaching. During the session, I heard Elders Kerr and Wellons preach, and truly I was delighted and benefited by their sermons. I preached, Friday and Saturday evenings, in my old-fashioned western style, I hope with some good effect. On Sabbath, I spoke in the Methodist Chapel to a large congregation; and Brother Wellons filled our pulpit, addressing a numerous audience. In the afternoon, we held a communion season, when many showed their faith in the Saviour's death; it was a blessed feast to the hungering soul. In the evening, Brother Wellons preached in the Methodist Chapel, and I spoke in ours, which was crowded; and at the close of my discourse, I invited those who wished to join with us in prayer to come forward; seven bowed before the Lord, and there was a powerful move in the congregation. Eld. Wellons came in before we closed; also Eld. Utley, who had preached in the Mission Church, and informed us that he had left a number of penitent ones earnestly seeking the Lord. Eld. Turner was also present; he travels at large in the bounds of the North Carolina and Virginia Conferences, and is a noble, whole-souled brother, and is doing much good. Eld. Hobbie was with us also; he travels at large in the territory of this conference, is a young man of promise, and bids fair to be useful in our cause."

On Monday evening, Eld. Walter preached again to an overflowing house with much power. At the close of his sermon, ten came forward for prayers, and others rose in the congregation. Some of these penitent souls gained the light of life and hope before the exercises for the evening closed. On the evenings of the 17th and 18th, he spoke to large congregations, with happy results. The pure truth of Christ and the apostles was making its impress in the hearts and consciences of many in the multitudes that crowded out to hear. His journal continues:

"The 19th, in company with Dr. Hinton, I visited the sick and others; and it was profitable to my soul to pray with the afflicted, and afford consolation to the distressed. In the evening I delivered an address before the 'Grand Division of the Sons of Temperance,' of this State; there was a large and brilliant audience. I think much good was done in this benevolent enterprise."

Of this effort of his, the editor of an influential paper in Raleigh thus speaks:

"After another ode had been sung by the choir, the Rev. I. N. Walter, of Ohio, was introduced to the audience, and proceeded to make one of the rarest, and, at the same time, most effective temperance speeches we have ever heard. The reverend gentleman was a perfect master of his subject, and held that large audience enchained for nearly two hours—

at times melted to tears by the pathos with which he described human depravity and human misery; and then borne onward by his resistless eloquence and stirring appeals to their sympathies and their judgment; and anon amused and entertained by his rich fund of anecdotes, and *naive* and happy illustrations. Such a practical and matter-of-fact address, so illustrated and so enriched, must tell, we think, with effective benefit wherever delivered, when aided by the pleasing manner and graceful oratory of its author."

Those who have listened to him speak, in the days of his strength, will not regard the preceding as highly colored; indeed it must fall short, as all attempts to give the living orator by pen-sketches must, in presenting full conceptions of his thrilling, burning eloquence, whether in the pulpit or on the rostrum. But we shall refer to him hereafter in this respect. Eld. Walter, with other friends of the temperance movement, felt as though the rum-sellers had not yet quite enough to think about in their reprehensible traffic, and therefore concluded to give them further insight into their dark, bloody crimes by another speech.

"In the afternoon of the 20th," continues his journal, "I delivered another address on the subject of temperance, at the corner of what is called 'Grog Alley and Market street,' one of the worst places in the whole city. Some of my friends feared for my safety; as some intimations were given that I would be mobbed, but I had no fears on that ground. At the time appointed, a large crowd collected, a majority of which were the leading and principal men of the city. The grog-sellers and grog-drinkers were present. I mounted a store box at the door of one of the most miserable doggeries in the place, and for one hour and a half I poured a full, firm broadside into the camp of old 'King Alcohol;' and think he felt the force of it. There was a little growling on the part of some of the rum-sellers; and when I closed, one of the dark crew arose and read some doggerel verse, ridiculing the temperance cause; but still he added to the interest and strength of the work of reform, as his own party disapproved of his conduct. Speaking in the streets, and especially on this subject, and in such a horrible place, was novel to the people of Raleigh."

Eld. Walter, in company with Dr. Hinton, visited the State Asylum for the deaf and dumb, and was kindly welcomed by Mr. Cooke, the principal, and invited by him to preach to the inmates. This he accepted, and on Sabbath morning, at 9 o'clock, he met the unfortunate ones of our race in their school-room: of this occasion, to him and others interesting, solemn, and affecting, he says:

"I gave them a sermon, through the principal, founded on this passage, 'The Son of man has come to seek and to save that which was lost.' During the time of meeting several of them appeared to be deeply impressed, and wept very much. When I was about leaving I approached a little girl, nearly fourteen years old, one of the most lovely and interesting children I ever saw, and inquired, through Mr. Cooke, if she wished to be a Christian; she answered, 'yes.' I then asked her if she desired that I should pray for her, and if I should tell my family in Ohio that I saw a little mute girl in North Carolina, that was determined to serve God and get to heaven; tears rolled down her beautiful face when she answered 'yes.' When I gave her my hand, she held to it some minutes, and appeared unwilling to let me go. As I passed around, several wept aloud; and to me it was a profitable and interesting interview."

At 11 o'clock he met and spoke to a large congregation in the Christian Chapel; among whom were the governor of the State and other distinguished men. His clear statement of truth, the harmony of the sentiments set forth with reason and revelation, and his forcible manner of delivering, left a firm impression upon the audience, many of whom were moved to tears. At 3 o'clock he preached, in the Methodist Chapel, to the colored people. He writes:

I was astonished to see the immense crowd. The lower part of the chapel was given up to the blacks, and the whites went into the gallery. The house was filled to suffocation, and a better dressed and more happy congregation I have not met for a long time. At the close of my sermon, not less than forty presented themselves for prayer, by rising in the assembly, as they could not possibly get forward. It was a powerful meeting. The colored people here are well used and have great privileges. In the evening we met in our chapel: it was a perfect jam, and scores came and went away, not being able to get in. I gave an exposition of our views, practice, numbers, and strength. Many of the first men of the city were present. I learn that the discourse gave general satisfaction to the hearers, but spread alarm through the different sects. At the close a large number presented themselves for prayer; and some found peace in believing: it was truly refreshing to the spirit.

I spent the 23d in visiting a number of persons who were sick, and others who were seeking the Lord; conversed and prayed with them. This to me was profitable, and I trust some consolation was imparted to others. In the evening, I preached to a crowded house; at the close, from fifteen to twenty arose for prayer, and a general weeping through the assembly. The Father in his love was truly in our midst. The 24th was devoted in going from house to house, visiting the afflicted, and those who were, as the prodigal, desirous of returning to their Father's house, and to see so many anxious for prayer and religious instruction, was encouraging to those working for truth's sake. I felt that my poor, feeble labor would be seen in the great day of eternity, which may God in his mercy grant. In the evening, I preached my farewell sermon. The house was filled in every part, and crowds standing on the outside. It appeared there was the greatest anxiety to hear the word of life that I ever witnessed. During the discourse, men and women wept aloud; and God, by his word and spirit, moved upon the great deep of the hearts of the people. At the close, I called upon all who desired prayer to kneel down at their seats, as it was impossible to get forward. I cannot tell how many bowed before the Lord, but all over the house there was kneeling and supplications offered to the throne on high. After we had addressed the mercy seat, I called upon all who felt like meeting me in the land of rest to rise up; and, like a mighty cloud, the entire assembly arose; I did not see one remain seated. I never had, on any occasion, so many to crowd forward and ask prayers for parents, husbands, wives, children and friends. The prospect is most glorious."

On the 25th, Eld. Walter took his leave of the friends in Raleigh, temporarily however, as he had, by the urgent requests of the multitudes, promised to return in a few weeks, to meet some appointments in Nansemond county, Va. Of his leaving, he says:

"I prayed with several the morning I left; and a better prospect for a powerful reformation I have not witnessed for many years. I pray the work may continue till hundreds shall be brought into the kingdom of Christ. Dr. Hinton and Eld. Hays are on the ground, and will move forward in the great work. After leaving, I had many serious reflections; I looked into the far west, and my thoughts rested upon my home at Cedar Springs, where my companion and children are lonely, and often wonder where I am. If I could be with them always; but no, my life is consecrated to the ministry, and I obey its duties."

In company with Eld. W. B. Wellons, he attended a communion meeting in "Cypress Chapel," Virginia. He writes:

"Sabbath, 29th, we met at the water at nine o'clock; a great crowd had come together, and Brother Wellons baptized nine happy converts. It was one among the heavenly seasons I have witnessed; the candidates came out of the water praising God, and the very heavens appeared to bear witness to the divine appointment of the institution. At eleven o'clock, we repaired to the chapel, where I addressed a large and intelligent congregation. The Lord stood by me, and gave me great liberty, and the effect was powerful; the stony heart was melted and the strong trembled. In the close, two young men came forward for prayer.

I learned after meeting, that there was a little dissatisfaction on the part of some individuals, with reference to my remarks on *creeds;* but there will be a more powerful shaking among the lovers of the productions of human wisdom than there is now, so I left them to settle the matter as seemeth good to themselves."

This meeting continued till Wednesday, November 1st, with encouraging results. On that day, Eld. Wellons baptized five more disciples, making fourteen during the series of religious services. This fruit, with the good seed sown that in the future may yield many fold, gave these faithful servants of Christ new strength and more courage to command all their energies in the work of saving men, without which preaching is vain, and the services of the sanctuary powerless. In referring further to this meeting and to the church at "Cypress Chapel," he says:

"We left many deeply impressed with the necessity of becoming obedient to the authority of heaven. On our way from the neighborhood, we dined with a highly respectable gentleman, who is about ready to step into the kingdom, which I trust will soon be the case. Several came together here to have the last interview before we left. In time of prayer, the blessings of the Father rested with the people. In the number was an old lady, having counted her four-score years, who had not made a profession of faith in the Saviour. She wept much, and said she was desirous to enjoy the love of God, and requested that I should pray for her. We commended her to Him who has never turned any earnest pleader away.

The church," he continues, "at Cypress Chapel, is one of the oldest in the State; has passed through many difficulties; and, at one time, was almost broken up; but by the firm steadfastness of a few brethren and sisters, it was saved, and now stands forth in the greatness of its strength and numbers, commanding a wide influence for good. May it be saved from strife and division, and from running after strange gods! Eld. Wellons is the pastor, and is highly respected for his faithfulness as a minister, and is greatly beloved by the people. In him, I found a devoted friend and brother, in whom there is no jealousy; and if he proves firm and lives humbly, he will make one of the brightest ornaments in the church, and one of the most able men in this section of the Old Dominion. May heaven grant him wisdom and grace, that he may go forth as a burning herald of the cross and win thousands to Christ."

On the evening of the 2d of this month, November, Eld. Walter addressed an immense congregation in Suffolk, Va., with remarkable earnestness and ability; so much so, that many "wept aloud" during the sermon. At the close, he requested all who were disposed to try and meet him in the mansions of rest on high, to rise to their feet; and there was a universal and simultaneous rising up. He could only give them one sermon in this place, and yet the fruits of that one will endure, doubtless, forever.

On the 3d, he met the Virginia Eastern Conference in time to hear the introductory sermon by Dr. William Tatem, of Norfolk. The session he speaks of as highly interesting and harmonious, from which all departed to their various fields of labor with stronger hearts and firmer purposes to use their influence in promoting the interest of the free, liberal Christian cause. Of his visit there our journalist thus writes:

"The conference met in 'Holy Neck Chapel,' Nansemond county—and, as the church at Cypress Chapel, ranks among the oldest in the State. The place where the chapel now stands, has been a place of worship for upward of one hundred years. The Episcopalians occupied the ground under the old church laws, before the Revolutionary war. At the close of the last century, James O'Kelly planted a

Christian congregation there, which has remained until the present day; and is now large and prosperous, commanding the attention and respect of community. It is composed of the first families of the county: and I think in all my travels I never met with a more devoted, affectionate, and loving people. I felt perfectly at home, was cordially welcomed to all their hospitalities, and was treated with all the respect that was necessary to lavish upon any man. I shall ever have Christian love for the people of this county; and while the blood courses its way warm through my heart, I shall remember with the deepest gratitude their kindness to me, a stranger in a strange land."

He preached for the congregation there on the 4th, 5th, and on the 6th he heard excellent sermons preached by Elders Isely and Apple, of North Carolina. In the evening, Eld. H. B. Hays delivered an able and convincing discourse on the subject of union among Christians. "It was," he says, "the out-gushing of his universal love—his unrestricted, Christian fellowship for the true and good every where." He parted with his generous, self-devoted brethren in the ministry, Elders Barrett, Isely, Apple, and Hays with tender emotions, such only as congenial spirits, whose labors, aims, hopes, privations, and joys are held in common, can realize. But they parted for their respective fields of work, with the living hope that, if in this life they no more let fall the sympathizing tear in the sweet enjoyment of each other's society, "they shall meet in the land of rest, the regions of uncreated glory."

"On the 8th," he continues, "I preached again to a very large assembly, and the truth had its effect upon the people; four came forward for prayer, and an excellent spirit pervaded the meeting. I then took my leave of the kind friends in that part of my Master's heritage, with no expectation of meeting them again till the fires of the last day shall melt the rocks and mountains, and dry up the seas—when the angel of God shall stand forth and swear by Him that liveth forever and ever, that time shall be no longer."

At Bethlehem Chapel, in the same county, he held a very interesting meeting, on the 11th, 12th, and 13th of this month (November). On Sabbath, he delivered a discourse on the divine origin of Christianity, meeting, at some length, the objections raised by some against it. The effort was able and well-timed, judging from what followed; for at the close nine united with the church, some of them the "most prominent and leading men in the county." He informs us that Eld. Wellons baptized eight obedient converts; and says:

"I then delivered my last sermon to the congregation in this part of Virginia. It was a time of weeping in the house of God; nineteen came forward and bowed in prayer, three united with the church, and then followed a very solemn communion; it was a joyful sitting together around our Father's table."

He delivered a sermon in Sunsbury, North Carolina, and speaks of an interesting interview with the young ladies of a select school, taught in that place, by Miss Anna Child, of Massachusetts. "I had," he writes, "the privilege of conversing with the young ladies of the school on the subject of religion, and found them all followers of Christ except two; and I trust when I hear from them again that I shall learn they too are engaged in the cause of the Lord. I felt, while praying with them, that my *Great Master* would bless my visit in that place." In Washington, a town of about thirty-five hundred inhabitants, situated on Tar River, he preached once to a respectable congregation, notwithstanding there was pretty strong opposition from some of the Baptist brethern to using their chapel. It was remarked, by Colonel Clark, "that he had not witnessed so much weeping and deep feeling in the place since his remembrance."

From the 19th to the 27th, he was preaching in Newbern with good success; many were led to the Saviour; and, with renewed hearts, girded on the armor of Christ to do battle for the right. Of the close of his week's labor there, he speaks thus;

"Last evening, the 27th, I preached my farewell discourse to a densely crowded house; the force of truth was felt by the congregation. At the close fifteen bowed for prayer, and in humble penitence called upon God for his pardoning mercy. When I took my final leave, I called upon all who would strive to meet me in heaven to rise up; instantly the entire assembly arose to their feet. This is the third congregation upon which I have called for a like expression. Thus closed my visit in Newbern; the church is in its infancy, but bids fair to become strong and influential. The doctrine of our denomination has taken a deep hold of the public mind, and many of the leading men appear to be much interested in the prosperity of the church in that place."

No man, perhaps, was more devoted to his profession, or more prompt in seizing every opportunity of carrying forward its purposes than he. And those who read this narrative, looking a little below the mere verbiage, will at once see that an earnest spirit of consecration to the work of saving men, pervaded his life. This purpose of his to command every opportunity to win souls to Christ, is seen in the following incident; and will be in others to come hereafter. He enters upon his journal, under date of November 28th, the following:

"The day I left Newbern, I dined with a lady who had often heard me preach in New York. Two ladies of the neighborhood came in to make a visit: when I was about leaving, I told them that I never expected to see them again in this life, and that I desired to spend a few moments in prayer—the request was granted. I inquired of the visiting ladies if they had ever engaged in the cause of religion? They both informed me they never had: one of them was quite aged. I exhorted them to turn to the Lord and secure an interest in Christ before it was too late; they both promised me they would do so. I prayed and left them in tears, and trust the interview may be the means of their salvation."

At Washington, he held a meeting of considerable interest, on which occasion he set forth the beautiful, Christian faith of the people with whom he was associated. This he did in consequence of the misrepresentations that were quite rife in the city touching the religious sentiments he maintained. He writes:

"I gave them a discourse on the principles of government of the Christian denomination, which was well received, and resulted in good. I learned, the next day, that the whole Baptist Church, with their minister, with the exception of four members, were determined to pull down the old Calvinistic banner and to rally under the flag of Christian liberty. We shall, therefore, have a flourishing church, and a minister to preach for it, with a good house, paid for. This is taking a move in the right direction. One of the Baptist ministers was violently opposed to my preaching in their chapel, refused to publish my appointment, and said, 'he had no fellowship for me, for I was a Unitarian, and Unitarians were as bad as infidels, and infidels were as bad as the devil.' But his course of conduct resulted in having the doors of his own closed against himself, declaring he should not occupy the pulpit while he exhibited a spirit so much in opposition to the gospel. In the evening, I spoke again to a large and attentive congregation; four came forward for prayer, while the entire assembly appeared to be deeply affected. I think my flying visit to Washington will be attended with the blessing of God. In Colonel Clark I found a special friend, and shall not soon forget his kindness."

On the 1st of December, Eld. Walter arrived in

Raleigh to commence and hold another series of meetings, his visit a few weeks previous having been attended with such happy results. At this time Miss D. L. Dix, the disinterested, generous-hearted philanthropist, was in that city pressing, with earnestness, before the legislature of that State, (North Carolina) then in session, the claims of its unfortunate sons and daughters. Of her labors of Christian love, he says:

"She has traveled through the United States, visiting State prisons, asylums of every description, jails, poor houses, etc.; and in this State (North Carolina), she has visited every county and jail, acquainting herself with the condition of the erring and incarcerated: nor does her work cease here; she stands now within the Legislative Assembly, with memorial in hand, praying for an appropriation of one hundred thousand dollars to erect an asylum for the insane. She appears before the legislature the friend of those who have been too often deserted. In the Providence of God, she is the voice of the maniac—the poor crazed beings, who pine in cells and stalls, cages and waste rooms in the poor houses of this State. She is the voice of revelation of hundreds of wailing suffering creatures, who are shut out from all healing influences, and from all mind-restoring cures."

From the 3d to the 25th, he continued preaching in Raleigh with encouraging success, large congregations attending, and many were awakened to a full necessity of walking in harmony with the law of Jesus Christ. Much prejudice that had existed against the Christian Church was removed, and the public sentiment and sympathy strongly enlisted in favor of liberal truth. Of the close of this series of meetings he says:

"At 11 o'clock I preached to a large congregation of attentive hearers, and great solemnity rested upon them. At 3 o'clock I preached to the colored people; at the close fifty-seven came forward for prayer. In the evening we again met for worship, the house was densely filled; at the close of the sermon I invited the penitent forward to join with us in prayer; but few could get forward, the crowd was so great; they, however, rose up all over the house. I dismissed the congregation at 8 o'clock, but it was ten minutes past nine before they left the chapel. After dismissing, forty-three ladies and gentlemen came forward to the altar and asked to be remembered in our prayers; and in this number were several members of the legislature. I can say, in reference to the meeting, 'it was the Lord's doings and marvelous in our eyes.'"

During this visit to the seat of government of the old North State, he delivered a temperance address to the deaf and dumb. A number of the principal men of the city were present. A correspondent of the "Spirit of the Age," published in Raleigh, in alluding to the occasion, says:

"We had the good fortune to be present on Sunday morning last, at the institution for the instruction of the deaf and dumb of this State, when a lecture on the subject of temperance was delivered to the pupils in their school-room, by the Rev. Mr.

Walter, of Ohio, and interpreted to them by the principal, in the presence of a number of ladies and gentlemen. It was a rich treat to the philanthropic heart to witness the intelligent and happy countenances of the pupils; to observe the facility with which ideas were communicated to their minds, and the quickness with which they comprehended and embraced the truths delivered to them. When the bad effects of intemperance were described, they manifested the greatest abhorrence; and when the picture was reversed, and the happy consequences of a life of sobriety were portrayed by a master's pencil, every feature of the face was lighted up with the expression of gladness. When the advantages of temperance associations were explained to them, they expressed a desire, of their own free will and accord, to sign a pledge of total abstinence to assist each other in keeping the promise to abstain from the use of all intoxicating drinks as a beverage. They were deeply interested, as were all the spectators, in the excellent address of Mr. Walter."

On the 18th, he left his numerous friends in Raleigh and began his return home, filling his appointments through Virginia and Maryland, and on the 13th of January, 1849, arrived in Baltimore. Here he tarried over the Sabbath, and preached for Rev. Mr. Burnap, the Unitarian minister of that city, of whom he speaks in terms of cordial friendship and fellowship, as a warm-hearted Christian brother, and greatly sympathizing with the Christian Church in giving to the world the unmixed faith of the primitive disciples. The 16th, he left

Baltimore for Wheeling, where he arrived the 17th, and was forced to remain over the 18th. His work that day is well worthy of record. He writes:

"Early in the morning I went into the ladies' parlor, and found it occupied by a lady waiting for the stage. I thought I would improve every opportunity of doing good; so I presented the subject of religion to her. She replied, that she never had made a profession of Christianity; but that her mind had often been impressed with the necessity of Christian faith and obedience. I asked her if she would kneel down before God, and said, if she would, I would pray for her. She complied, and in the parlor of the United States Hotel, we had a season of prayer; and I trust the interview will be blessed to her eternal peace. Soon after she left in the stage. After breakfast, I went into the parlor again, and found another lady, to whom I presented the claims of our holy faith. She said, that of these she had for a long time been conscious, but had never yet yielded to the convictions of duty. I then asked her if she desired that I should pray for her. She said that she would call her sister first. When her sister came in, I spoke to her on the subject of religion. She appeared penitent, and desired that I should pray for her. While I was talking with them, a gentleman came into the parlor, who appeared to be traveling in their company. I approached him on the same subject. He acknowledged himself under the highest obligations to render homage to his Heavenly Father. I told them if they would bow before the Lord, that I would pray for them. They did so, and I had a blessed time in prayer. When we rose up, they were all in tears, and I have no doubt but that the interview will be sanctified to their good."

In the evening, he was unexpectedly invited to preach in the Methodist Chapel, with which, however, he readily complied; and at the close of his sermon, he invited those who felt the need of a Saviour forward for prayers; nine presented themselves at the altar seeking a Father's pardon. From Wheeling he took passage to Cincinnati, where he remained over the following Sabbath, and preached for the church in that city, then under the pastoral care of Eld. James Elliott. On the 22d of January, he arrived home, after an absence of nearly five months. Thus closed his long, laborious and useful journey south.

In glancing over his journal for these five months, or even the extracts we have given, noting his travel, his preaching, his success, the circumstances attending the tour, and the incidents by the way, we discover a spirit underlying the whole, showing him to have been entirely given up to the work of his divine calling. Whether in the sick chamber, in the parlor, around the hearthstone, in the pulpit, or before those cut off from the harmony of sounds, he stands the same fearless, earnest, indefatigable preacher of the cross of Christ. In the pulpit at night, holding forth the fatherhood of God, unfolded through Jesus Christ, to the masses, and in the daytime from house to house, warning and pleading with all, with tears, as did one anciently, we trace him. Here to-day, pointing the sick and afflicted to the star of hope; yonder to-morrow, holding the trembling penitent by the hand and directing his anxious thoughts up to heaven. Now pouring forth, in burning eloquence, the glory of the true Church of Christ in its final triumph; then, in tones and words of terrible, living power, the destroyer of myriads of our brothers—the inebriating cup and he who holds it to their lips—are made to feel the midnight of their iniquity, charged with the blackness of darkness. Everywhere the same glowing zeal, unfaltering confidence in the power of heaven's own truth, self-devotion, constant activities and spiritual life, are clearly manifest. We linger with pleasurable and profitable feelings along the pathway of such a servant of God, of the church, and of the great brotherhood of man, marking the work of his noble intellect, and still nobler heart, catching occasional breathings of the same divine spirit that filled his bosom, and led him to endure, "as seeing Him who is invisible." Would the church had more such heralds!

CHAPTER XIII.

LABORS AND INCIDENTS OF 1849—JOURNEY OF FOURTEEN MONTHS IN THE SOUTH AND EAST, EXTENDING TO JULY 4, 1851.

On Eld. Walter's return from his long and useful tour to the south, given in the last chapter, he immediately made arrangements for his summer, autumn and winter's work; holding himself ready to comply, as far as was possible, with the numerous calls for his services in communion seasons, protracted meetings, dedicating chapels, and in lectures and addresses on different occasions; and so many were the invitations extended to him, that he was almost constantly from home. Nor was his mind so contented and happy, when possessing sufficient physical strength to meet the demand of work, as when his appointments linked with each other. To work for the honor of God in the salvation of men, was the life of his soul.

The friends in Williamsport, having erected and finished a new house of worship, invited him to visit their place and preach the dedication sermon, with which he complied. He says:

"February 18th, I reached Williamsport and met the people at eleven o'clock, when I delivered the dedication sermon at the opening of the new Christian Chapel in the village. A large congregation attended, who listened with serious attention to the word spoken. I tarried ten days with the congregation, and witnessed a glorious refreshing from the presence of the Lord. Upward of one hundred came forward for prayer during the meeting, and twenty-five united with the church. The pospects are very encouraging to both ministers and members. Elders Hand and Phebus were with me, and rendered good service."

During April, May, June and July, he is engaged in holding meetings of days at many points; among which we mention West Liberty, New Paris, Franklin, Lost Creek Chapel, Woodstock, New Carlisle and Knob Prairie Chapel. He also delivered an address at the dedication of the Odd Fellows' Hall in Dublin; one at a temperance celebration in Elizabethtown, at which there was a multitude of people; and likewise one at a Masonic gathering in Greenville, on the 24th day of June. This gives a partial view of his labors, and the estimation of his position and influence as a Christian minister and orator. Nor must it be supposed that we here give all his work; much was done by him during these months not mentioned in this sketch, and a detailed account would require far more space than can be allotted. One incident I will here refer to, as it serves to show the position of Eld. Walter, as well as the church of which he was a minister, on a very important question, and also the limited views of some respecting the comprehensive power, authority and sufficiency of Christian truth, and the opposition arising from a want of broader views, with which he and his co-laborers had to contend.

About the close of June, he was requested to deliver a discourse on the government of Christ's kingdom, on which occasion he gave creeds and confessions of faith a pretty severe showing up. This called forth the following brief note from James S. Carter, under date of July 10, 1849:

"ELD. I. N. WALTER:—

Dear Sir—I heard you preach, not long since, on a very important subject, connected with the government of Christ. You took the liberty, on that occasion, to call in question all human legislation, and stated that creeds and confessions of faith were fruitful sources of persecution and division. Now, sir, I have always been in favor of creeds to govern the visible church, and do not believe that a church can exist without them. I will, therefore, ask you one question, which I hope you will find it convenient to answer. Can a church be a depository of truth, or bear testimony, from age to age, in favor of truth, without adopting and publishing ecclesiastical creeds?

An answer to this is earnestly requested by an inquirer after truth.

Yours, with much esteem,

JAMES S. CARTER.

This letter shows the narrow ideas that many honest but misguided persons entertain of the insufficiency of the Scriptures for faith and practice, and of the potency of creeds in accomplishing these much-desired ends. But we give Eld. Walter's reply to the interrogation. He says, after introducing the subject:

"Is it not strange that God should have constructed his church in such a manner, that she cannot be the depository of truth, or bear testimony to it, unless men should mend her form, and unite a human contrivance with her sacred institutions? Might it not be said, with equal propriety, that the church can have no fellowship with her glorious head without set forms of prayer? If an ecclesiastical creed were so indispensably necessary, why did not the Redeemer refer to its importance, or why did he not prescribe the rules according to which it should be formed?

The Master himself is the true and faithful witness, who came to bear testimony on the earth, as having the truth committed to him; the law and the prophets are represented as bearing witness to him; the ministry of reconciliation are described as his witnesses. The Holy Spirit, in all its official operations, is styled a witness for the truth. Mention is made, in general terms, of Christ's 'two witnesses' who shall be slain; and the church is the light of the world—a city set upon a hill that cannot be hid. So varied are the Scripture representations on the subject of exhibiting truth, transmitting from age to age, and carrying it to all the nations of the earth, that Jehovah seems to have left no means unemployed which are necessary to meet man's infirmity, or consistent with his free agency. And yet not one word is uttered about ecclesiastical creeds. How then can Brother Carter undertake to say, that the church cannot fulfill one great purpose, or discharge one great duty, for which she was instituted, unless she writes out authoritative creeds, I cannot see.

If these are so inestimably precious, so indispensably essential, the great Teacher would have, we surely think, told us about them in some part of the sacred volume; and would have enunciated the happy consequences which would have resulted from their adoption on the one hand, and on the other the evil consequences, which must necessarily follow by neglecting them; and above all, He would have designated the ecclesiastical courts, from whose legislative wisdom they should proceed. Nothing of all this has He done; and the fact that He has not, is most decisive evidence that human creeds are not necessary to qualify a church to bear testimony to the truth.

Further, it is evident that the divine Being has predicated the church's testimony on very different principles. Her influence is to be purely moral, and must derive its efficacy from the divine blessing. God sustains his system of redeeming love by the power of the Holy Spirit. To mould human hearts anew, is not a task of human hands. The Ethiopian indeed might first change his skin, or the leopard his spots. The Spirit of God has been sent to convince the world of sin, of righteousness, and of judgment, which are the great moral subjects of the gospel. What higher, what better, what more effectual testimony to truth can be desired? In the apostolic age, both Jews and Gentiles were convinced of the truth, under circumstances far more forbidding and difficult than ours can be, without creeds.

The subordinate agents are presented to us, as operating under laws equally simple. Ministers are required to search the Scriptures with diligence, honesty, and prayerfulness, and go forth with, 'thus saith the Lord.' Christians, in every situation in life, must have the truth deposited in their hearts, out of which are the issues of life. Their walk and conversation must be their witnesses, by being a visible and consistent exhibition of righteousness, peace, and joy in the Holy Ghost, which are the moral qualities of the personal character of Christ's servants; and Paul says: 'He that in these things serveth Christ, is acceptable to God and approved of men.' They must let the light of a holy and good life shine before men, that they, seeing their works of love, may glorify their Father who is in heaven, or, as the divine Record declares, 'Having your conversation honest among the Gentiles, that whereas they speak against you as evil doers, they may by your good works, which they shall behold, glorify God in the day of visitation.' Will our brother say this is not bearing testimony to the truth, and that before the world, too? Can any one say, that this divine truth cannot be handed down from age to age? Or can it be denied that, even now, with all our voluntary associations, this is a better and more effectual testimony than all the confessions of faith in the world? Can ministers ever be more useful than when in their pulpit, or from house to house, preaching the simple things of the gospel, in the name of Christ? Do not Christians accomplish a good work in favor of the truth, by their frank conversation and consistent example? Are not men of the world induced to commend and imitate them, and are not the minds of the rising generations thus formed and fully developed? And then, on the other hand, do not professors, and that, too, just in proportion as they make a noise about their creeds, injure the cause of Christ more deeply than anything else they may do, bearing semblance to religion? And have not all the contentions about the different creeds, entailed more practical injury to the cause of truth, than can be compensated by any of their supposable or claimed advantages?

But the church is a social body, and her social testimony is the object of inquiry. Paul, when writing to the Corinthians, severely censured them, because they acted on sectarian rather than on moral principles. One said, 'I am of Paul,' and thus gave his testimony for the truth; another said, 'I am of Apollus,' and thus his evidence was borne; and another said, 'I am of Cephas,' and thus gave his testimony; and another, far purer than all the rest, said, 'I am of Christ.' Now, did any of them bear witness to the truth by their party distinctions? Or can we suppose the whole together constituted the church the depository of truth, its guardian, or its witness? Alas, no! The inspired penman tells us, that there was no spirituality about such proceedings—and yet truth is spiritual. He tells us that they were carnal—and yet truth is not carnal. I know it may be said, that the cases are not parallel, for such reply is very common. But why are not they parallel ? The Corinthians had some different ideas, or forms, or ceremonies, when they maintained such different positions. There was some reason, in their own mind at least, why they preferred different ministers. They could say as much in their defense as modern sects can in theirs. In addition, it may be asked, How did the primitive church fulfill the great purposes of her institution, since neither in the apostolic age, nor until three centuries had rolled away, had she any such document as an ecclesiastical creed ? This is a demonstrable fact, according to all the evidence which I have seen.

Was the primitive church not a depository of truth ? Did she bear no testimony to it ? Was not truth transmitted to the next age by her ? How did she discharge this important trust ? How did it happen that she preserved the same faith, as though she inhabited the same house, and had but one heart and one soul ? How did it occur that, with all perfect harmony, she proclaimed, taught, and handed down the faith, as though she had but one mouth ? How came it to pass, that her ministers could compare the preaching of the truth to the sun, shining one and the same throughout the whole world ? How did it happen that the basis of her communion was laid so broad, in the vital doctrine of the gospel, that all who held the head, in whatever spot of the globe, might join, as they had opportunity, in the reciprocation of Christian kindness and the enjoyment of Christian privileges? How did all these occur, if creeds are so essential to guard and spread abroad the truth, when the ancient church had no such thing? Such is not the condition of the church now, with all her creeds. She bears no such harmonious testimony to the truth. An unbeliever might suppose that different denominations worshiped different gods. These facts are sufficient, surely, to show that ecclesiastical creeds, instead of making the church a depository of truth, constitute her the depository of sectarian dogmas; or that, instead of elevating her as a witness for the unmixed truth of heaven, they divide her members into so many parties, holding testimony against each other, that she has become distracted, driven into the wilderness, and mourns her wounds received at the hands of her professed friends."

The insufficiency of creeds or confessions of faith to accomplish that claimed by their advocates, is clearly shown in this communication of Eld. Walter; and also the ability of the church, guided by heaven's own law, warmed and vitalized by the Holy Spirit, imparting to the soul a Christ-like love, to treasure the truth, to present God close to the heart through its simplicity and directness, and to give it to their children unweakened by human authority. To defend this broad principle was to him a pleasure, and from it he never swerved. But to return.

The autumn and winter witnessed his usual industry and success as a faithful servant of Christ. Many precious souls were led to seek the higher life through his instrumentality; the cause strengthened by his able ministration; and by his lecturing before many associations, on different topics, he obtained access to many minds that he could not have otherwise reached, and thus brought the Christian Church more prominently before the public.

The year 1849 closed up with him, as with others, and 1850 opens. On this day, we read the following in his journal:

"This day I enter upon another year. Time! how rapidly it flies, waiting for no one; and still how thoughtless, how careless earth's thousands are with reference to its improvement. And yet it will end the existence of many, who count much on living long, and accomplishing much appertaining to this life. And perhaps this is my last year of toil. I may not see its close, though I commence it under favorable circumstances. But I trust that while I am permitted to stay, I shall be of more service to my fellow-men than heretofore. Through the past year, I have attended many glorious and good meetings, and have witnessed scores engage in the service of God; and I trust I may be permitted to see more powerful revivals in the future than I have in the past."

This short extract shows the one absorbing theme of his soul, in which all others centered, and to which they were made subservient—the honor of God in the salvation of men.

In Mt. Vernon, on the 30th of January, he preached to an immense audience; many being unable to even enter the door of the chapel, so great was the crowd, and were forced to return home. His theme was "The Kingdom of God;" and he says: "For two hours the people gave the most profound attention, and I trust, under the blessing of God, that good impressions were made upon those who heard." In speaking further of that city, and the door opened there for liberal truth, he says: "In this place there is no Christian Church, but a good opening for one, if a proper person could be procured to take hold, and preach faithfully and statedly." On the 17th of February, he was called upon to preach the funeral of Colonel J. Stevens, of Kenton, an old and well-tried friend. Of this solemn occasion, he says:

"The assembly was very large. I never witnessed deeper solemnity, or more weeping, than on this occasion. Colonel Stevens was highly respected, and died greatly lamented. He had filled many important stations in the country; and, at the time of his death, was clerk of the Supreme Court. He was one of my spiritual children, having made a profession of Christian faith in 1830, in Knox county, under my ministry, while but a youth, being only in his sixteenth year. He always stood firm in the doctrine of the Christian Church, and greatly desired to see it prosper. But death took him away in the prime of life and full of honors, in the thirty-sixth year of his age."

On the 24th of April, he left home for a long preaching tour through Virginia and North Carolina. He filled some appointments in the following places in Ohio: Mechanicsburgh, Woodstock, Milford, Dublin and West Jefferson. In all these places he met large congregations, and labored earnestly to wake up more interest among the people on the subject of amply sustaining the ministry. This duty was much neglected; and, in consequence, many preachers were restricted in their field of usefulness. This neglect was pointedly rebuked by him, and the churches plainly taught their duty. He tarried a few days in Granville, the seat of the Baptist College, the Presbyterian Female Seminary, and the Episcopal Female Seminary. In referring to the sentiments of many in that place, touching sectarianism, he says: "Many are tired of their rules, and would rejoice to be free; and if a Christian Church were established here, under the administration of a talented and pious minister, scores, no doubt at all, would flock to the standard of Christian liberty; for the precious faith we preach meets the common sense of the people." From this point he visited Hebron, where he met a respectable congregation, enjoying a pleasant interview. From here he, in company with Eld. J. W. Brown, visited Perry and Athens counties, where he had preached twenty-three years previous. The 10th, he spoke to a very large assembly, at "Sunday Creek Chapel," a house erected entirely by one man, Eld. John McDonald, and dedicated to the worship of God—a worthy example. In Nelsonville, the 12th, he had an interesting meeting, where six united with the church, and many others were deeply impressed with the importance of religion.

He says: "The prospect is good in this place for a large and flourishing church."

Of the kind, courteous, and Christian treatment of the Methodist brethren in this village, he makes grateful mention, which, by the way, he never failed to do, when a brother's greeting was extended to him, no more than he failed to rebuke them, when a sectarian spirit ruled their better feelings, and closed the door of fellowship against a Christian brother. He says:

"During our meeting, we occupied the Methodist Chapel, and at the regular appointment for circuit preaching; but the minister recalled his engagement and gave us full privilege of the house. Such a deed is worthy of all praise; and I trust our brethren will appreciate the favor, and ever have the confidence and esteem of their Methodist friends."

At Sulphur Spring Chapel he met a fine congregation, to whom he spoke with much freedom, and with happy results; the aged Christian who had stood firm in the midst of discouraging trials, pulled the armor closer around him, and, with a firmer hope, pressed forward; and the younger felt as though a brighter day was yet in reserve. In referring to the cause in this section, he says: "The entire county was overflown with disorganizers; and Eld. J. McDonald and wife were about the only ones who were not carried away with the flood. They stood firm, and in this condition Eld. Rilea found them, and commenced preaching the pure gospel. God blessed his labors greatly. He was followed by Elders Hand and Brown, who were also successful in doing much good: and now there are a number of churches and a respectable conference; and, upon the whole, the Christian cause is exerting a good influence."

He preached in Deavertown, Roseville, Clarksville, where he met Eld. Robert Hawkins, an aged and devoted minister of the gospel, still inviting men to Christ, though seventy-two years have left their mark upon his manly frame, and on the 24th of May he arrived in Romney, Virginia, where he writes: "I preached the following day to the people, in the Episcopal Chapel, who paid good attention, and appeared to see the beauty there is in the gospel of Christ. I hope the interview will have a tendency to wake up the community to the examination of truth for themselves, and not receive for doctrine the commandments of men."

Filling his appointments, as he passed through Virginia, he arrived in Baltimore the 1st of June, and on the 2d, spoke to the Rev. Mr. Burnap's congregation. "The audience listened with great attention, and manifested much interest," he writes; and further says: "The congregation is wealthy, and has recently given seventy dollars to a Christian minister." Mr. Burnap is a Unitarian clergyman, and this deed of Christian kindness speaks nobly for him and his congregation. He visited Washington City, calling at both houses of Congress, and passes some pretty severe strictures upon the want of senatorial dignity, so sparse that the most superficial marked it. He says: "The House was a scene of confusion and disorder, and but little more than one-third of the members were present. I would be ashamed to preside over the Miami Conference, if there were no better order, and no more respect shown to the presiding officer. It is painful to witness how the glory has departed from our National Legislature."

On the 11th, he reached Hampshire county, where he remained a week; during which he held a number of very interesting meetings. "The congregations," he says, "were large and attentive, and many appeared to be deeply affected." "The church," he continues, "on Timber Ridge, I found was in good order, and attending regularly to their stated meetings. Eld. James Long preached for them regularly, and J. T. Robinson occasionally. The church has waded through many deep waters; but I hope she has passed the rocks, where many have been wrecked, and lost their influence." He also spoke on the subject of temperance in that section, and writes: "I was much rejoiced to find the young men in the neighborhood so much interested in the cause of temperance. Thirty-eight signed the pledge, and the prospect is good for the organization of a society to carry forward the great principles of reform."

He continued in the great Virginia Valley a number of weeks, for the purpose of visiting all the churches, and some few places where the sentiments of the Christian Church have not been introduced. Good success attend his efforts to build up the waste places of Zion in this part of God's heritage; and were the people supplied with preaching from a liberal hearted minister, he says, no doubt is entertained but that hundreds would acknowledge the Saviour. The 21st of September, we find him in the Virginia and North Carolina Conference, holding its session in Union Chapel, Alamance county, lending his counsel and influence in favor of the important subjects that were then claiming the attention of that body. Among these was the question of education, which received the heartiest support from him, as he had for many years been earnestly pleading with the congregations in Ohio, to take an advance stand in this direction. He observes:

"An institution of learning is being erected in Graham, the county seat of Alamance, to be called the 'Graham Institute.' This enterprise will be an honor to the liberal minded of the South, and in the future, no doubt, will exert a good influence in promoting the cause of pure faith. Eld. J. R. Holt, the principal, possesses a highly finished education, and is well calculated to make it what it ought to be—a place where the entire man shall be educated—and all that is wanted to make the effort successful, under the favor of heaven, is the firm support of the friends of the Christian Church; which I hope they will heartily and promptly give."

In connection with this conference, a camp-meeting was held, that resulted in a glorious work of reformation. In his journal he gives the following account of the meeting:

"On Sabbath, the 22d, upward of three thousand people were upon the ground, and it was truly an interesting sight. It reminded me of the Jewish feast of tabernacles in the wilderness. The brethren from the different churches came up to the help of the Lord against the mighty, tenting on the ground, with the determination of remaining as long as there was prospect of doing good. Both ministers and members were much engaged in the work. At 11 o'clock, I preached with great liberty and good effect; and Dr. Fowler in the afternoon. At night, Eld. Cole occupied the stand and gave an excellent sermon, at the close of which thirty came forward for prayers. Meeting continued till a late hour. Monday the interest increased; in the morning Bro. Cole preached, and, at the close, seven united with the church. At 11 o'clock I preached, and the Lord attended his word with power: about fifty came to the altar for prayer; and among the number, were some very promising young men; and I trust the mantle of some of the old veterans will fall upon some young prophets, to be as flames of fire in this day of trial and darkness. In the evening, the Rev. Mr. Lynch, a Presbyterian minister, preached to good acceptance; and during the evening upward of fifty came forward for prayer, and about thirty professed conversion. On Tuesday, Eld. Murray preached, at 11 o'clock, a good, spiritual sermon, and I followed with much liberty. At the close of my discourse upward of seventy came forward, asking the prayers of the saints, and the work became general through the whole assembly. I prayed with fifteen or twenty young men in the outskirts of the encampment. I never witnessed more solemnity, nor beheld so many weeping eyes as I did this afternoon. In the evening we had no preaching, giving instead a short exhortation, and then extended an invitation to seeking penitents, when more than one hundred crowded to the altar; and before midnight, upward of fifty were converted. Wednesday, a large number united with the church, and the work continued to increase in interest. Thursday, I gave my views on baptism, as the subject had never been fully investigated before that people. The sermon had a salutary effect, and many were convinced of the importance of this command.

At this stage of the meeting, it was thought best to continue over the following Sabbath. We, therefore, concluded to rest Friday and Saturday. On Sabbath, the 29th, about two thousand came together. At an early hour I opened the door of the church for members, when thirty-three united with the people of God, and forty-four came forward for baptism. We then repaired to water, where I baptized the preceding number, and among them was Eld. George Walker. After attending to this impressive Christian ordinance, we returned to the camp-ground, and had an excellent season of worship, during which a goodly number emerged from darkness into the light of life. Monday morning, twelve united with the church, and several professed conversion. Thus the meeting closed, and the glorious result is as follows: upward of two hundred were converted to God, and one hundred and seven united with the church; and among them were some of the most wealthy and respectable of the county "

From the 5th of October to the 9th, Eld. Walter is engaged, in connection with Elders Walker, Holt, Turner, Isely and Fonville, in holding a camp-meeting, near Graham, Virginia. There was an excellent work of favor as the result of these Christian efforts. About fifty were hopefully converted, and thirty-two united with the church. From the 12th to the 16th, he is assisting at another camp-meeting near Pittsburgh, where many souls were induced to return to their Father's house. To him and his co-workers, these fruits of their preaching, prayers, tears and earnest entreaties were gratifying and encouraging. The salvation of one soul is a glorious triumph of truth and labor; how much more then the salvation of scores! And can any one be surprised that, in view of the onward move of the blessed work of saving men, the toilworn servant of Christ should exclaim from his full heart: "Praise the Lord, O my soul! O Lord! fill the world with thy glory!"

He arrived in Raleigh, N. C., the 16th, whither he had been invited to deliver an address on temperance, before the celebration of the Grand Division of the "Sons" of that State. Of this effort of his, the "Spirit of the Age," a paper published in Raleigh, speaks in high terms of praise. We shall refer to this hereafter; and, therefore, let it suffice to say, in this connection, that his address on that occasion was only another proof of his influence as an orator and a fearless defender of truth.

During the months of October and November, he was almost unremittingly employed in preaching and lecturing on temperance. At O'Kelley's Chapel, in company with Eld. Hays, he held an interesting meeting, at which many rendered their hearts to God. At Providence Chapel, he baptized twelve disciples. On the 31st, he met in session the Eastern Virginia Conference, in Antioch, Isle of Wight county. He speaks highly of the harmony that pervaded the meeting, and of the devotion of its members. They were noble, true-hearted men, doing battle for the truth. At this meeting, he preached the ordination sermon, on the occasion of setting apart to the work of the ministry Brother M. B. Barrett. He speaks of the exercises as being impressive and solemn. While in Norfolk, he says: "As I was walking the street, a gentleman met me, and, reaching out his hand and grasping mine, said: 'I thank God that I have the privilege of seeing you once more.' I asked him his name, as I did not recognize him. He informed me, and then remarked, that he and his wife were brought to Christ under my ministry in New York, several years since, and they were still living for the higher life of the soul. This to me," he continues, "was more glorious than all the honors the world could bestow." Who can doubt this? To the man of God, whose spirit is baptized with the inspiring love of his high commission, the knowledge that some of the erring ones of earth have been led by him to obtain the pearl of great price, and press it close to their hearts, is a pleasure far above what wealth or fame can bestow.

At Union Chapel, on the 24th of November, he attended meeting, at which he had the pleasure of baptizing seven, according to the great commission of the Head of the Church. During the month of December, he gave lectures on the temperance reform in the following places: Morgansville, Greensborough and Jamestown; and on the 1st day of January, 1851, he says: "I commenced the new year by giving a temperance address in Hillsborough, where some good, I think, was accomplished." Numerous were the calls that crowded in upon him from scores of points, both in Virginia and North Carolina, where his services were desired; and it grieved his earnest soul that he could not comply with every wish for his labor. In speaking of the inviting field of ministerial work, he thus writes:

"I now have letters, recently received from Tennessee, Alabama, Missouri, Georgia and South Carolina, saying that the cause is prospering, and wide fields are opening for New Testament teaching; and the cry is: 'Preach the gospel to us free from the trammels of men.' I fully believe, if we had two hundred faithful ministers to operate as Evangelists throughout the United States, that in ten years we should be able to add five hundred thousand members to the Church of God; for the world is now in a better condition to receive the pure faith of the Word than at any time in the present century."

This looks to be a large estimate of work for two hundred ministers to accomplish in ten years; and so it is, being an average of two thousand five hundred each; and yet Brother Walter, for thirty years of his ministry, surpassed this estimate, receiving into church fellowship nearly three thousand members for each ten years.

On the 8th of January he preached in a private house, for the benefit of a sick lady, who was desirous of hearing the message of life. He says: "It was astonishing to see the crowd of people that were anxious to hear the gospel of peace preached. One old lady was so desirous to hear the love of the Saviour proclaimed once more before she passed from earth away, that she had to be carried a considerable distance in her chair. She told me her hopes and her trust were in her Father in Heaven, and that for one hundred and three years He had been her helper, and was more precious now than ever. This was the oldest hearer I ever had in all my ministry. An elderly gentleman, eighty-four years of age, entertaining a strong hope of immortality, was hauled in a wagon to meeting. Upon the whole this was an interesting and glorious day." In Zanesville, Caswell county, a beautiful and romantic village, he held meeting, giving the people four sermons. These were the first ever preached in that place by a minister of the Christian Church; and were listened to by very large congregations. Mr. Lee, the Methodist preacher of that charge, and Mr. Grasty, pastor of the Presbyterian congregation of the place, met with him and manifested a Christian spirit, taking part in the religious services. He says: "Our united efforts had a powerful effect upon the congregation." He preached in Shiloh

Chapel, in Pleasant Grove Chapel and at other points in Halifax county, Virginia, and on the 27th of February, his birth-day, he delivered a temperance address in Mount Zion Chapel, and says: "Forty-six years of my life are gone, and I would be very glad to have as good a temperance meeting on each of my birth-days as long as I live." At Hawfields, he gave a discourse on temperance, in the Presbyterian Chapel, where he obtained one hundred and thirty-four names to the pledge of entire abstinence. Under date of April 14, 1851, in Raleigh, N. C., he writes:

"Recently I have visited but few new places, my time being mostly taken up in preaching at points where I had previously been; and, in all my re-visits, my appointments have been numerously attended; and many at different places have presented themselves for prayers; some have professed conversion and united with the church. I am glad to know, that the churches through all this country, are standing firm in the gospel of Christ, and are now exerting an influence never before known in this region. The public mind is turned toward us, and the people are convinced that we are yet to fill an important place in the history of this country. It is well known that we never have had justice at the hands of the sects; our ministry and churches have never been fairly presented to the world; and, consequently, we have been looked upon as a kind of organization of ignorance and poverty. But since we are moving forward in the cause of education, and asking our people to aid in building academies and collegies, we are regarded altogether in a different light. The Graham Institute in this State, Virginia, and Starkey Seminary in New York, and now Antioch College, in its embryo, are subjects of conversation among all classes; and hundreds, who make no profession of religion, feel disposed to help us when they see we are disposed to help ourselves; and hundreds will take a stand with us, under present prospects, when under former circumstances, we could not have access to them, from the fact that we were, in some things, behind the times. We must keep up with the improvements of the age or we shall not have the influential among us; and the more intelligent part of community will stand aloof."

In alluding to the ministers of the Christian Church in these States, with many of whom he had become personally acquainted, and had worked in the great harvest-field with them, he writes:

"The Christian ministers in Virginia and North Carolina, are a plain, devoted and faithful company of men. I have become greatly attached to them. They are true yoke-fellows, and aid with all their power to forward the good cause. I could spend my days very pleasantly and profitably among them."

He makes kind mention of Eld. B. Seever, who had been traveling extensively in the south, commanding a good influence by sowing the seed of the kingdom. In referring to him and his self-sacrificing work, he says:

"On the 5th ult., Eld. B. Seever arrived in this section of the country. He preached a number of sermons at Providence, Union and a few other places, to general acceptance, and has left this State, as all others, with honor to himself and credit to the Church. He is still engaged in spreading before the people the principles of our denomination, by scattering books and pamphlets, as well as by preaching and getting the people to read and search for themselves. I was glad to meet him, and parted with him with a great deal of regret. He left on the 22d, *en route* for Western Virginia, Maryland, Pennsylvania and Ohio."

To such men Eld. Walter was firmly attached. He loved those who were bending all their energies in bringing men nearer to God—to Heaven—by enlarging their ideas of Him, and imparting to the soul broader views of its own inherent powers of good, giving it a more extensive field of activity and enjoyment.

Many points in the south, he visited and preached where there was no organization of Christians upon the Bible alone, with encouraging success. In Jamestown, where he delivered a number of sermons, he writes: "There is a good prospect of collecting in this place, a large and respectable church. Some of the leading families would come into the organization, and do honor to the cause." He continues:

"In the last two weeks I have, in addition to my regular appointments, delivered a number of temperance addresses, which have been attended with good results; and I pray that the rising generation may be saved from the awful curse of intemperance, and become a class of men of sterling habits."

On the 5th of April, he took his final leave of the brethren at New Providence Chapel. He says: "The congregation was very large, the house being almost entirely filled with ladies. The sermon was followed with a solemn and profitable communion." In referring to his closing interview at Union Chapel, he says:

"The congregation was immensely large, being almost like a camp-meeting. During the services four presented themselves for prayers, eleven united with the church; and then I had the joy of administering the communion to upward of five hundred followers of Christ. Not a Methodist or Presbyterian that was on the ground, but what communed; but the Baptist brethren, under the influence of their close communion principles, were obliged to stay away. On Sabbath morning, Eld. Iseley and myself made an estimate of the converts and of those who had united with the church. And we ascertained, up to that time, that six hundred and fifty-nine had been converted; and that three hundred and forty-four had been received into church, since I came among them; and still glorious prospects for many more."

On Monday morning he baptized two, one of whom was Eld. A. Iseley. He observes: "The scene at the water will long be remembered, as one of peculiar interest. I then took my leave of the many dear friends and many spiritual children in that community. I shall never forget their kindness to myself and family. With them we found a home; and everything was done to render us comfortable and make our stay agreeable."

During the month of May he preached at Providence Chapel, near Norfolk, at Bethlehem, at Antioch, at Barrett's Chapel, at Cypress Chapel, and a few other points. At all of these places, large assemblies were gathered, and many were awakened to the necessity of walking in harmony with the word of God.

On the 27th of May, he left Norfolk for Baltimore, where he arrived the 28th. From Baltimore, he proceeded direct to Philadelphia, where he called on his old friend and brother, Isaac Freese. Of the indefatigable industry of Dr. J. R. Freese, who was then our "General Book Agent," he speaks in the highest terms. The first Sabbath in June, he met with Suffolk Street Christian Church in New York. Of this reunion, he makes affectionate mention:

"It was a day of rejoicing and sorrow to my heart. It was a source of joy to meet with old and tried friends, and many spiritual children. The meeting with these loved ones, brought to mind the scenes of former years, when the candle of the Lord shone bright among the people, and hundreds bowed to the cross of Christ. But it was sorrowful to learn, that many had gone to the land of silence and of death. With deeper sorrow still, I learned that some had made shipwreck of their faith, and had gone back into the world. But I rejoice to know, that this number is very small. I spent three Sabbaths with this church, and enjoyed some refreshing seasons from the presence of the Lord; received four into church and baptized four. The scene at the water was solemn and impressive, and presented to mind former occasions when assembled thousands appeared at the water to witness this interesting and divine ordinance."

The fourth Sabbath in June, he spent with Elders P. Roberts, of Stanfordville Church, and J. Spoor, of Milan Church, in Dutchess county, New York, at a grove meeting, which commenced on Friday preceding. He writes:

"At this meeting, I met with Elders S. B. Hayward, S. F. Dexter, and E. D. Bates. I enjoyed myself well with these brethren. On Sabbath, about three thousand people were present. Brother Hayward and myself addressed the multitude, I think with good effect. Bro. Roberts is highly esteemed by the church and the whole public, and is doing a good work. Eld. Spoor is doing well at Milan. Our ministers in New York, as far as I can learn, are well engaged."

He arrived at his home, in Ohio, the 26th of June, after an absence of fourteen months and two days. In reviewing this long tour, during which many thousands heard him speak of the love of the Father, and of the Messiah as "the way, the truth and the life," he says:

"I now reflect, with a great deal of satisfaction, on my late tour, which, to me, is one of the most interesting of my whole life. The many blessed meetings, the hundreds who were converted to God, the acquaintance that I formed with so many dear friends, the pleasant interviews with the ministers of Christ, the kind treatment generously bestowed, are subjects well calculated to give the sunlight of gladness to the heart."

CHAPTER XIV.

PREACHED IN NEW YORK CITY TEN MONTHS FROM THE 5TH OF OCTOBER, 1851, TO AUGUST 1852—OTHER MINISTERIAL LABORS—THOUGHTS AND INCIDENTS—TOUR SOUTH DURING AUGUST, SEPTEMBER AND OCTOBER, 1852.

As an evangelist, Eld. Walter was surpassed, perhaps, by none. To go from one congregation to another, holding meetings of days, was, to him, a privilege greatly prized—was a work in which he entered with an ardent glow of feeling. To obey the calls, "Come over and help us," as far as was possible, was the very food of his soul. But still he stood ready to obey the voice of duty, in whatever portion of his Master's vineyard, it might invite him. He held himself a member of the great family of God, and, therefore, wherever the field was ready for the harvest, he was willing to thrust in the sickle. The First Christian Church in New York City, extended him in the summer of 1851, an invitation to take the pastoral charge of it. This call, from urgent solicitations, he was induced to accept, regarding it duty, from which he never wished, on any occasion, to shrink. He left his home in his native State, together with his many sincere and well-tried friends, and the extensive and ever welcome field of usefulness, and arrived in New York the 5th of October, "in time," he says, it being the Sabbath, "to meet the people in the chapel, to whom I preached twice. The congregation was respectably large and gave good attention." "This," he adds, "is my first Sabbath in my new field of labor, where I pray God to be with me."

The Christian Church in the City of New York, has passed through many severe ordeals; and, had it not been for some few noble spirits, must have entirely lost its influence. When Eld. Walter, in consequence of his failing health, was forced to resign his charge in 1840, Eld. H. Simonton of Ohio, succeeded him, and for five years, heroically contended for the pure faith of the apostolic church. During his services the congregation erected a neat, commodious chapel on Suffolk street, which was dedicated the 23d of June, 1844. Brother Simonton, who had gathered around him an excellent band of brethren, was succeeded by Eld. S. Fellows; and he by Eld. O. Barr, whose health in the course of about one year, compelled him from his charge. Under these changes, with the fluctuating population of a city, the prosperity of the church must of necessity suffer more or less; and under them, with other things seemingly beyond control, the Christian society did suffer. Yet there were those connected with that congregation, who stood firm in the day of trial. Eld. Walter, referring to the condition of the society, as he entered upon his work, says: "The church at this time has not a large membership, but they are united in the bonds of a peaceful gospel."

He preached three Sabbaths for the people of his charge, when he returned to Ohio to fill some engagements previously made; among them was the delivery of an address at a celebration of the " Odd-Fellows," in Dayton, the 28th of October. This effort of his, which will be referred to hereafter, was spoken of by numerous papers, in high terms of praise. After spending two weeks pleasantly in the society of friends in the west, he returned to his flock. Under date of December 2d, he thus speaks:

" Since my return to the city the congregation has been gradually increasing. Some few families have taken pews, and there appears to be a deep, solemn feeling in the minds of the people. Better attention and behavior I have never seen in any place. Sabbath evening, the 23d ult., two requested the prayers of the church, and last Sabbath evening three more; and I trust it will not be long till we shall have the altar crowded with inquiring souls. Our prayer-meetings have become more and more interesting."

Under date of January 26, 1852, we find the following in his notes, which he was in the constant habit of keeping:

" Yesterday was a beautiful day over head, and the first pleasant Sabbath we have had for several weeks; and it was a day of deep interest to me. My congregation was quite large. The prayer-meeting in the Sabbath school was a solemn and profitable interview. A large number of children were present, and several appeared to feel the necessity of religion. Last evening, after sermon, we held a prayer-meeting with blessed results. One humble penitent asked to be remembered at the throne of grace, and many more were deeply affected."

In a letter addressed to Mrs. Walter, December 1, 1851, the depth of a warm, spiritual heart, devoted to the best interest of his calling, whether in the pulpit, in his private study, in the home circle, or in the chamber of the sick, may be clearly seen. We subjoin an extract or two:

"*My Dear Wife:*—Two months ago, this day, since I left my home to come to this city. Alas, how swiftly time flies, and how rapidly we are passing to that 'undiscovered country, from whose bourne no traveler returns.' And certainly it is of the first importance to be prepared for that solemn, and certain change that awaits us all. By doing right, abstaining from the evils around us, we will surely secure the approbation of Heaven, and finally gain an endless rest.

When we formerly lived here, there was a great deal of suffering and distress among the poor, but nothing to compare to what there is now. I have already been called upon to fill up my accustomed rounds in visiting the sick and afflicted; and I find it good for me to do so; for it has a tendency to make me appreciate more highly the mercies and favors I am made so richly to enjoy. And when I witness the poverty and misery in many of my visits to the sick room, I return home, feeling more sympathy for my fellow-men, and thanking God for a heart to sympathize with others in their affliction, as well as to offer its gratitude for the good fortune that has been my lot, compared with many others."

To him, dwelling so far from his family, was a heavy task; and nothing but stern necessity, with an inflexible will to comply with the demands of conscientious duty, would have induced him to this great sacrifice. The numerous letters, addressed to Mrs. Walter, and some to his little boys, show a richness of home feeling, as indestructible as the soul where it lived. Much anxiety of mind must have been the result of this separation; many hundred miles lying between him and his loved ones at home, and doubtless cost him many severe conflicts of spirit so as to control his thoughts and pour all his energies into his field of work.

His "little boys," as he affectionately called them, were often associated in his thoughts, and toward them the fondest affection of a father's heart was daily turned. To write to them, was a pleasure; and before me now are some letters written them, of great length, breathing the warmest love, the most tender feeling, the most earnest solicitude of a Christian father toward his children. I take the liberty of giving an extract from one, hoping and praying that it may be as "bread cast upon the waters."

"*My Dear Little Boys:*—Although I am far from you, I do not forget you. I think about you every day, and wonder what my dear little boys are doing. Every morning I look, by imagination, into your bed-room, and fancy I can see you, and your mother as she softly comes into your room to wake you from sleep, that you may be ready for school. I trust you have not missed a single day from school; and I hope you attend to things at home, and are fully determined to keep from bad company. The poor little boy that I saw killed a short time since, was in company with bad boys, or he would not probably have been killed.

I would have written to you sooner, but I have had so many letters to answer, that I have put it off till now. I have not, however, loved you the less for not writing sooner. No, I have been thinking about you every day with the greatest affection; and have been praying on my bended knees every day, and asking God to bless you with health and happiness, and make you an ornament in the world and a blessing to your parents.

But you must not be like the man who prayed to Hercules to help his wagon out of the mud, and would not help himself. No, you must be thoughtful, industrious, apply yourselves closely to your employment, and be good, and then if you pray to your Father in heaven, He will help you. God has been kind in blessing you with sound minds, and it would be sinful in you to neglect such great blessings, and suffer them to go to ruin, instead of improving them by study, and making them beautiful and useful to yourselves and others."

In this extract, all of an affectionate Christian father is seen, aiming to give the right direction to the opening mind of his children.

In connection with the members of his congregation, he felt the necessity of more earnestness in the salvation of those around them. More devout prayer, more thirsting of soul after God, he saw were imperative, if they expected an increase of the followers of Christ, and, therefore, directed much of his preaching to these ends. In February, he commenced a meeting of days, of which he says:

"We commenced a protracted meeting the 3d inst., and have continued it, with increasing interest, up till now. We expect to close Sabbath evening next. Up to this time, there have been nine conversions, and many more are deeply convicted, and are seeking the Lord with great earnestness; and we hope to see a goodly number more brought to the saving knowledge of the truth. The church is well united, but is not waked up as much as it should be, to enjoy a revival that we would love to see in this great and wicked city. It is a time of great spiritual indifference in almost every church in this place. Other congregations have held protracted meetings, but have accomplished scarcely anything at all. We have done, thus far, better than our neighbors, and, therefore, should take courage."

On the 5th of March, seven received the right hand of fellowship, and in April five more, making in all twenty-one as the visible results of the meeting. This was some encouragement to him and his congregation, but did not meet the anxiety of the faithful soul. It was a mercy drop, but he wanted a cloud of divine favor to hover over the people and drop down in rich abundance.

During his stay in the city he found time to visit a number of points in Eastern New York. On the 16th of January, he made a visit to Rensselaer county, to assist Eld. B. F. Summerbell, in the town of Berlin, to build up the cause of God. He says:

"I arrived at his house the following day, and was made welcome to the hospitalities of his home. Eld. Summerbell is my son in the gospel, having professed Christianity under my ministry some years since in the City of New York. At that time there were four brothers, all of whom professed faith in Christ about the same time; Joseph, Nicholas, Benjamin and James; all became members of the church. Joseph deceased some years ago; the others are all engaged at the present, in preaching the gospel to a dying world. On Sabbath the 18th, I met a large congregation in the chapel, who paid good attention, and some appeared to feel the power of truth. I spoke again in the evening, but nothing special. I continued till Thursday, preaching once each day with increasing interest among the assembly; and the last day the congregation was about as large as on the Sabbath. A great many wept and trembled under the word preached; and at the close one young man rose for prayer, and the meeting closed with good prospects for a glorious revival. I exceedingly regretted that I had to leave at that time. I found the people in that community intelligent and wealthy; but they have no organization of church, and but few professors of religion. They have, however, a good chapel, sustain a minister and appear to be more mindful of his wants than many churches. I formed a very pleasant acquaintance with them and left with the kindest regards for their future welfare.

Eld. Summerbell is highly esteemed among them, and is exerting a good influence; and I pray God that he may be sustained and succeed in organizing a good church. Eld. James Summerbell was with us part of the time. I had also the pleasure of making the acquaintance of Eld. Joel Gallup, of Pittstown. With him I was much pleased. The last day of the meeting Eld. Charles W. Havens, of Stephentown, was present. With him I formed an acquaintance twenty-three years ago in Camptown, New Jersey. He is now a devoted minister, and is doing much good in the bounds of his labors. Upon the whole, I feel well pleased with my visit to this place, through the cold, stormy weather."

An incident occurred on the cars, on his way to this appointment, that must have been peculiarly gratifying and encouraging to him. I give it in his own words:

"As I was going up, a gentleman came to me, who was also a passenger, and asked if I were not Eld. Walter. I answered in the affirmative. He grasped my hand, and, while the tears rolled down his cheek, said: 'I have wanted to see you for years, more than any man living, for you were the means in the hands of God of my conversion, and I claim you as my spiritual father.' After such an introduction I became much interested in his communication. I learned from him, that he is now a Presbyterian minister, and has labored very successfully for a few years past in Missouri, and expects in a short time to go to Oregon and preach the gospel in that new country. I baptized his father, mother and two sisters at the same time with himself. He informed me that one of his sisters died in the triumphs of faith, two years since, and wished him in her last hours, should he ever meet me, to tell me that I had one more star to be placed in the crown of my rejoicing, for she was going to rest."

In the midst of the pressing duties of his parish and his tours to different points in the country and neighboring towns, not for recreation but to preach the unsearchable riches of Christ, he found time to use his pen; and we find numerous and lengthy papers, bearing the date of his last residence in the city, embracing a variety of topics, and some of them of much interest. We propose making a few extracts, in this connection, from some of them, as they will serve to show his sentiments and outspoken independence, as well as a general knowledge of facts, on some important items.

Some of the customs, in what is called, "refined or fashionable society," are highly injurious to the health both of mind and body, and to one of these, in an article, he makes allusion. He says:

"Things, with reference to custom in the social circle, are different in some respects to what they were during my former residence here. Then it was customary to spend the afternoon with a friend, take tea at the usual hour and return home at nine o'clock. But now the custom is, when we are invited to a social party, to go at eight or nine o'clock, have supper at half-past nine or ten o'clock, and remain till twelve or one, and sometimes till two or three in the morning. Now to all this, with all the nonsense connected, I enter my solemn protest. I will not submit to it; for I must consult my health and the laws of nature, which are the laws of God, and are never to be infracted by the customs of society. This way of visiting and eating late suppers, is directly opposed to the laws of physical, mental and moral health, and therefore opposed to the best interests of community. Many sleep till nine or ten o'clock in the morning, and hence feel badly all day; a languid, morbid condition of the whole organization, unfitting them for the cheerful cast of mind, in which the responsible duties of life should be met; and even more, giving them a distaste for any of the solid purposes of existence. All customs tending to enervate the mind and body, should be met and opposed by the Christian world."

He is no less plain and out-spoken on another subject, prevalent in the City of New York. It is the sale of ardent spirits, and the crimes and their penalties consequent upon this legalized traffic. In visiting the halls of justice or Tombs, he learned that during the past year there had been 21,747 commitments, and that 19,700 of these were the results of intemperance; and the remaining 2,000 were children of drunken parents, thrown upon the world at an early age, without a protector or any one to take charge of them. After giving the statistical facts, of fearful magnitude, of the ravages of the rum traffic, he says:

"The halls of justice are in sight of the City Hall, where the Board of Aldermen meet in council, to attend to the municipal regulations of the city, and grant licenses to men to keep those drinking slaughter-houses, which are the means of sending 19,000 drunkards to the Tombs in a single year, and the whole cost of crime, growing either directly or indirectly from the traffic, is $750,000 per annum; while the revenue brought into the municipal treasury, from these houses of death, is somewhere about $45,000. Nothing will do but the 'Maine Law;' and I hope every State will agitate this question until the legislators will have to pass similar laws, putting down the rum power in our country. There is a fearful responsibility resting somewhere. Now, who are responsible, and to what extent? We all admit, that the inebriate, who brings upon himself, by his own voluntary act, all the evils of intemperance, is deeply responsible. But are there no other persons to be held to account, in consequence of this fearful evil? In almost every other case, when effects are not half so direful, the civil law—yes, and the moral law too, holds all responsible who are any way aiders or abettors, and punishes them as partakers of the crime. The common law following precisely the spirit of the Levitical code, which punishes the man with death, whose ox, being in the habit of goring, should kill a man, says, if you have a ferocious dog, and by your criminal negligence, he should injure a man, you are responsible for that injury. If you place poison in a spring, where persons are accustomed to drink, and drinking thereof they die, you are held guilty by the law, of murder. If a man, by deception, induces another to take arsenic or prussic acid, by means of which he dies, he is just as responsible as though he had secretly mixed the deadly draught. What difference is there, in the sight of all righteous principles, between poisoning by prussic acid and by alcohol? Yet in the one case the law condemns and punishes, and in the other, legalizes and sanctions.

But are no others responsible save the liquor dealers? He claims to act under license, granted by the city council. But who made the city council? The people—yes, the *people.* There is where the chief responsibility lies. I desire to call the attention of the people to the subject of personal accountability, that they may see the importance of putting the right kind of men in office. The sentiments of the masses must be cast in the right mould; the standard of feeling on this, as all other questions of moral reform, must be elevated in the public mind, and there is where the true reformer and philanthropist must direct his labors."

During this winter, 1851 and '52, "Archbishop Hughes" came out in two speeches, creating much excitement. One was in opposition to our common school system, and the other was setting up the claim that the people of America were indebted to the Roman Catholic Church for their liberties. Both of these addresses received sharp and forcible reviews from the pen of Eld. Walter. In reviewing the archbishop's claims of the tolerant and republican spirit of his church, Walter refers him to St. Bartholomew's day in France, when 70,000 Protestants were massacred in cold blood, and to the revocation of the edict of Nantz, which ruined thousands of families. He turned his attention to the "Inquisition" of Spain, and to "Bloody Queen" Mary, a Catholic, and grand-daughter to Catholic Ferdinand of Aragon, in Spain, during whose reign the most revolting deeds of blood were committed against the Protestants. Indeed, Eld. Walter gathers into a comparatively small space the main historical facts, showing altogether a different spirit, being the chief element controling the action of the "Catholic Church" to the one claimed by the archbishop; and if we may be permitted to express an opinion, it is, that Mr. Hughes came off badly worsted by the rencounter.

The congregation under his care purchased a beautiful lot of ground on Cypress Hill, five miles east of Williamsburg, on Long Island, to be used as a cemetery. This speaks well of the church. This ground was, by solemn religious services, set apart as the receptacle of the dead, on the 30th of June, 1852. One present, witnessing the ceremonies, writes of them thus:

"Yesterday afternoon, the ceremony of dedicating the ground owned by the Suffolk Street Christian Church, was performed by the pastor, aided by other ministers. The friends in attendance were conveyed over the new plank-road. The ride was delightful; a shower of rain having just fallen, revived vegetation and sweetened the air.

The Suffolk Street Church was the first society that interested itself in purchasing lots in the cemetery, and have chosen a square which is very eligibly situated. The address by the pastor, Eld.

Walter, gave a brief history of past ages, in the care manifested toward the dead. The Bible evidence was likewise introduced, showing that as far as the days of Abraham, suitable provisions were made for the dead. With the evidence before us, the speaker thought that, in this enlightened age, we might at least spend an hour in preparing for the repose of that body, for the comfort of which a life of toil is devoted."

Brother Walter, in referring to this occasion, says:

"The portion of ground belonging to our church, is beautifully laid off in lots, with avenues crossing at right angles. One is called Kinkade Path; another, the Pilgrim Path, in honor of those brethren who were once shining lights among us, but are now enjoying their reward beyond the howling storms of this world of change. I do hope our brethren in the west, and in all other places, will wake up to the importance of beautifying and keeping in good order the places where our friends are resting in hope, and where we must soon mingle with the dust. We should not be extravagant; pride should never light upon the tomb—it invites a meeker guest; but we ought to keep our graveyards decent, and always inclosed, if nothing more."

The 1st of August, he closed his labors with the church in the city. He had preached faithfully and worked hard for the interest of his people; and that he had the cause of his great Master close at heart, none can doubt. His fervent prayers went up to his Father's throne in heaven for his brethren; and he had the pleasure of seeing a number of conversions to God, and additions to the church, during his ten months' earnest work. He left the congregation well united, and with better prospects for the future, than for a length of time previous.

On leaving the east, he proposed spending two or three months in the south, previous to his return to Ohio. Although it was the season of the year when many ministers from the cities seek recreation from their anxious and wearing toils, in excursion to a more northern region, and many from the south escape from the hot breath of summer, to enjoy the luxuries of "watering places," yet he turned his footsteps to the ' Old North State," to meet the earnest solicitations of numerous friends and churches, who were desirous to hear him again hold forth the messages of life.

I can only give an abstract from his journal, sufficient, however, to indicate his untiring industry. He says:

"I left the City of New York the 2d of August, in the steamer Delaware, on my way to the south. I had a pleasant passage, and was greatly delighted at witnessing the setting and rising of the sun at sea, a description of which has so often been given, that I shall not attempt one. I reflected, as the sun dipped in his ocean home and the shadows of night came down upon the waves of the deep, how blessed when the light of mortal life shall fade away, that the sea of time be calm to the soul, that when darkness shall pavilion the resting-place, that the spirit be prepared to look forward to the resurrection morn, with calm, serene hope, when the Son of God shall appear in his glory, to call his faithful followers from the dreamless grave to enter the regions of everlasting light, where no shadows fall, and death has no trophies; where one eternal spring, with all its sparkling fountains and fragrant blossoms reigns; and where the soft airs, as they stir, wake the strings of invisible lyres, and the tender leaves whisper the music of heaven."

He called in Baltimore, where he remained one day, and collected two hundred and ten volumes for Antioch College Library, being one of the committee appointed for that purpose; and it may be just to state, that he did more than any other man in gathering works for this library. Leaving Baltimore he arrived in Norfolk, Virginia, the 5th, where he was kindly entertained by Mr. Hill, of whose kindness, and of the hospitality of others, he makes mention in grateful terms. At Providence, he preached two sermons, and baptized three converts; and says: "Ten or twelve requested the prayers of the church." On the 13th, he arrived at Bethlehem, where Eld. Wellons was holding a meeting of days, with a good interest in the congregation. He writes:

"I preached for the people as best I could, my health being poor; several came forward for prayer and some professed a hope in Christ. Saturday we met and spent the whole time with the inquiring penitents, at the altar of prayer. A number were converted, and at the close of the meeting, it was ascertained that thirty-eight had been lead to the dear Saviour, and that many were still seeking the Lord. Eighteen united with the church, and the prospects were encouraging for many more soon. Eld. Wellons is pastor of this church, and is highly esteemed by his people and the community around. He is doing a good work."

At many of the churches, where he had formerly preached, he was greeted by thousands of warm-hearted friends; and many souls were made glad by his coming. On the 28th, he reached the City of Raleigh, North Carolina, where many were waiting to welcome his arrival. He says:

"Yesterday I met the people in this city, and gave them two discourses, with some effect upon the congregation. Dr. Hinton preached an ordination sermon in the afternoon, of a colored brother, Isaac Scott, of good talents and deep piety; who was set apart to the work of the ministry. He expects to sail for Liberia, with his family and a number of others from this city, about the 1st of November next, to preach the gospel to his kinsmen in the flesh, in that distant region. The ordaining prayer was by Eld. H. B. Hays, and the charge was given, and the Bible presented by myself. His Excellency, Governor Reid, was present to witness the ceremonies, and everything passed off pleasantly and profitably."

In contemplating his enfeebled constitution, and the field of work before him, he gives utterance to the deep, anxious feelings of his living, spiritual heart, in the following entry we find in his journal, under date of August 30, 1852. In its very tone we see in him an entire consecration to the work of saving men, a firm reliance on the Divine Goodness, and an upward struggling of soul for a nearer communion with God—for clearer views of duty, and for help to fulfill them. We give the extract, believing that the depth of feeling expressed in it, will profit others as it has us in examining it:

"My health is not good, and I am fearful that I shall not be able to fill my appointments in this State; but I shall proceed as far as is possible to human exertion, and if I fail, the people must take the will for the deed. My life I only value for the sake of my dear family, and for the cause of my great Master. To these I have long since consecrated it. And in reviewing the past, I have no regrets of having done so; I only feel like being a better man, wishing to give myself up more fully to the glorious work of preaching Christ. I feel as though I had been such a poor, unprofitable servant in the ministry, and, therefore, hold it as my highest duty to be more faithful, more devoted, and more holy; and I pray the Lord may help his feeble servant to be more spiritually minded. I am resolved to try, the few days I have to live, and fill up my station with usefulness; for I feel that my work on earth is fast drawing to a close. If it should please the Lord, whom I serve, to enable me to fill up my engagements in this State, which will close with the camp-meeting at Union, I shall then feel it a duty that I owe to my family, to myself, and to the church, to return home, retiring from the walls of Zion for a few months, to recruit my wasted health, to enable me to be more useful in the future."

The editor of the "Christian Sun," refers to this visit of Eld. Walter in the following expressive note:

"Brother Walter, according to previous notice, has made us another visit, arriving on the cars Saturday morning. He preached on Sunday morning and evening to large and interested congregations. His meetings will continue a few days, and we humbly trust that his labors will be attended with a blessing to the people. His health appears not to be so good as when among us before, or so good as it was in the City of New York. But while some ministers of that great city (New York) are taking their pleasure trips—drinking from the clear fountains that flow from the hills, and breathing the pure air of the mountain regions, or sipping the healing waters from the mineral springs—*he* comes to us in the sunny south, preaching the unsearchable riches of Christ, and opening to our faith the fountain of living waters, that flows from the throne of God and the Lamb."

Under date of October 5, 1852, he writes:

"My visit to this country has been very gratifying to me, and I hope profitable to others. Everywhere I have been received with warm hearts, Christian affection, and treated with great respect by all classes. My meetings have been well attended, and the power of God has accompanied my feeble efforts to advance the truth.

Since I left New York, the 1st of August, I have witnessed the conversion of more than two hundred souls, through Virginia and this State, North Carolina, but the greater number in this. I have received a large number into church fellowship, and baptized in all forty-four. And I am glad to know that the Christian cause is exerting a good influence, and many are laying aside their creeds and party names for the Bible alone and the name Christian; and our ministers are well engaged in their great work.

I have just closed the camp-meeting at Union, in this, Alamance, county. A great multitude were in attendance. We continued ten days, and ministers and people were much engaged. One evening I counted seventy-one at the altar for prayer, and upward of forty the same evening professed conversion. At the close, we ascertained that upward of one hundred had, during the meeting, experienced a hope in Christ, and that forty-one had united with the church."

Shortly after the close of the meeting last referred to, Eld. Walter left the south to return to his family in Ohio, where he arrived on the 12th of November, after an absence of six months. In his home, in looking over the past year's labor, embracing his tour south, he says:

"My visit south was a pleasant one, with the exception of my health, which was poor all the time; but with the blessing of God, I was enabled to preach at most of my appointments. I parted with my brethren and friends in the south very reluctantly; for it did appear to me that I had a work to do in that region. I still feel it my duty to return to that section, and labor a few months, whenever my health will permit.

My field of labor in New York City was very gratifying. I was pastor of the congregation there one year, and during the whole time, I became more and more attached to the members, and especially to the trustees. Their kindness to me shall never be forgotten. I parted with the church with great reluctance, from the fact that after one year's labor, the field was white and ready for harvest; for the church was well united, and the most perfect harmony existed in every department. I pray the blessing of the Father upon the faithful band of Christians there; it is very near my heart, for almost the entire membership are my spiritual children."

CHAPTER XV.

TRAVELS AND PREACHES IN OHIO, NEW YORK, VIRGINIA AND NORTH CAROLINA, DURING THE YEARS 1853 AND '54—HIS FIFTIETH ANNIVERSARY.

Eld. Walter, on his arrival at his residence in Springfield from the south, was reduced in health. The excessive mental and physical labor he had undergone, for the past few months, was too severe for his already impaired constitution; hence, it became imperatively necessary that he should rest. But his active spirit would not permit his remaining quiet, even as long as his judgment dictated; and, therefore, we find him, in a short time, with his armor on, doing battle for the right.

The 28th of November, 1852, he delivered the ordination sermon on the occasion of Brother D. H. Johnston being set apart to the work of the ministry, in the chapel at Enon. He speaks of him as a young man of good promise, bidding fair to be a useful servant in the church. On the second Sabbath in January, 1853, he met with the church in Franklin, under the pastoral care of Eld. James Maple. He says: "The congregation was large and attentive, and we had a comfortable waiting on the Lord. The Sabbath-school is in a prosperous condition, and everything is very encouraging.

This is one of the best churches in the country. Eld. Maple is doing a noble work, and is highly esteemed by the flock of his charge." In a letter addressed to Dr. Hinton, under date of May 1st, he says: "Since the 9th of January last, I have received into church one hundred and forty-seven members; and if my health had only been better, I should, under the blessing of God, have done more. But as it is, I cannot be an idler, and therefore, feeble as I am, feel disposed to do all I can for the cause of my blessed Christ." This proves not only industry, but great success in his efforts. The blessings of the Great God attended his ministry, because his preaching was full of the Divine Spirit.

May 25, 1853, he left home for a tour through New York; and on Sabbath, the 29th, we find him preaching to an immense congregation in South Berlin, in that State. Not only was the audience very large, but solemn and deeply affected by the truth so earnestly and impartially presented by our brother. The prospect for an excellent reformation in that place was truly encouraging. He met with the New York Eastern Conference, and enjoyed a pleasant and profitable interview with his co-workers in the service of Christ; and no man loved the company of such more than he. The 7th of June, he delivered the sermon at the dedication of the new chapel in Austerlitz; and on the 9th, met a pleasant assembly in Lafayette, a small village in Dutchess county. This, with Rock City, is connected with the Milan Church. This congregation, with the territory it embraces, formed the interesting field of work of Eld. J. N. Spoor, of whom he says: " Brother Spoor is a companionable and intelligent man, and for him and his amiable wife, I have formed a very strong attachment." In referring to the meeting he held with Milan congregation, he writes: " I witnessed more weeping through that vast assembly than I have seen for a long time, and the best prospect for a reformation and a great ingathering to the church than has come before me for many years." From this point he went to Stanfordville, where Eld. Roberts is located as pastor. Of this visit, and the prospect of the advance of the truth in Eastern New York, he gives the following:

" It was truly surprising to see the immense gathering of people. The house was filled to a perfect jam, and many were outside, who, nevertheless, gave good attention. The Lord attended his word with power, leaving upon the hearts of the multitude deep impressions for good. Over this church, Eld. Roberts has been pastor for many years; and the longer he stays, the more the people are attached to him, and the more unwilling are they to have him even think of leaving them. The church is well united, in a healthy and prosperous condition, which proves to the world the character of the pastor. The best churches we now have, are those which have a settled, efficient ministry over them.

The Christian cause stands high in this part of the State; and, in fact, everywhere it is rising and commanding the attention of the public mind."

During this tour east, he called on the Rev. L. L.

Hamlin, bishop of the Methodist Episcopal Church, residing in Hillsdale Village, whose health had forced him from active service. "The bishop," he says, "received me most cordially and affectionately, and insisted that I should bring my family and spend a week with him. I made his acquaintance twenty years ago in Ohio; and, at one time, we came in contact on the doctrine of the Trinity, and I suppose should have had a controversy publicly, had he not thought, and perhaps wisely too, that the less said about it would be the better. On taking my leave of the bishop, he greatly desired that I should, with my brethren in the ministry, impress upon the minds of our people, more and more, the importance of holiness of heart and purity of life, and raise the standard of personal piety higher; for this was what all denominations needed."

Having filled his appointments in New York, he commenced his return home. He took, in his way westward, Starkey Seminary, where he was kindly greeted by Professor Chadwick, principal of the school, of whom he speaks in warmest praise; and also by Eld. Currier, an old and well-tried friend. He arrived at home the 1st of July; and during the ensuing summer, he devoted himself mainly to preaching in Ohio, meeting with brethren in whose company he had taken sweet counsel for a quarter of a century. Many were the heart-cheering meetings he attended, and many were the precious souls lead to the fountain of light through his efforts.

On the 5th of October, 1853, Antioch College was dedicated, and the Hon. Horace Mann was inaugurated as president of the institution. Eld. Walter was chosen, by the committee of arrangements, to present Mr. Mann with the charter and keys of the institution, as the *ensignia* of his office as its president. He accepted the duty, and, in a dignified and impressive manner, invested Mr. Mann with full authority as the presiding officer of the college; accompanying the presentation of the charter and keys with an appropriate and very eloquent address, which we hope, if limits will permit, to give in full in a future chapter.

He continued preaching at different points, attending communion meetings, two of which he mentions in particular, one at Bethany Chapel, Warren county, where Eld. J. T. Lynn has charge, and who, he says, " is a strong, faithful servant of Christ;" the other at Lower Stillwater, till the 29th of November, when he left his home again to meet engagement at South Berlin, Milan and other places in New York. On the 4th of December, he arrived in Berlin, and preached to a large and serious congregation. He says:

" Many felt deeply the importance of making a public profession of Christianity."

The meeting was continued uninterruptedly till the 12th, and at each gathering more pleasing earnestness was manifest, by the followers of Christ for a good revival, and deep solemnity rested upon the entire assembly. Indeed it was kept up at intervals till the 5th of January, 1854. Eld. Walter says: " At my farewell discourse we had a glorious meeting. I gave the right hand of fellowship to twenty-eight, as members of the church at large." It may be just to remark, that there was not at that time any church organization in that place, and therefore we can understand the remark of Eld. Walter in the last sentence. Although there was no special organization, yet they had a neat house of worship and employed a minister to preach to them every Sabbath, paying him a liberal salary. Eld. W. O. Cushing, who had charge of that interesting field of work, is mentioned by Eld. Walter, as a genuine hearted Christian preacher, and doing a work that will tell in time to come.

On the 8th of January, 1854, he commenced a series of meetings with the church at Milan, which was continued till the 20th, with the most encouraging results. He writes:

" On Friday the 20th, we closed the meeting and learned that seventy-one had during the meeting requested the prayers of God's people; forty-one were converted, and seventeen had united with the church. About twenty more expect to unite at an early day. The last day of the meeting was the most interesting of any that we had experienced during the entire series. Several strong and influential men bowed for prayer, and some arose and spoke with good effect. In some respects this revival was the best I ever attended. There was the least noise and the brightest conversions that I ever witnessed. The people moved forward with judgment and discretion, and acted like men of understanding, without any mechanical excitement."

In Stephentown he met a good congregation, who listened to the word spoken with profound attention. Here Eld. P. J. Hawk is engaged in building up the cause of Christian liberty; and is well appreciated by those for whom he is devoting his time and ability. The 14th of December, 1853, he commenced a two days' meeting with the church in Read Rock, Columbia county, where Eld. George N. Rittan has the pastoral charge. He writes of the prospect of things there, thus: "The work is taking a deep hold on the community, and persons of all ages are submitting to Christ. I have no doubt but that it will become general and spread through the whole country. Eld. Rittan is an able minister of the New Testament, and is fully prepared to defend the true faith." He mentions his meeting with Elders D. Forde and Amos Starks, two venerable ministers of the gospel, as of the most pleasing character. He remarks: "They are brothers-in-law, and have preached together nearly half a century."

At Hudson he met with a pleasant surprise, such as form the wayside springs of joy, along the preacher's arduous journey. He says:

"At the station-house, I was reading the Gospel Herald, devouring the news with much interest, when a lady interrupted me, by asking if this was not Eld. Walter, formerly of New York City? I answered in the affirmative. She made an apology for thus introducing herself. I observed that an apology was not at all necessary, as I was always glad to renew former acquaintance. I then asked her when and under what circumstances she became acquainted with me. She related the following:

'I was living in New York when you first came to that city in 1833, and heard you preach your first sermon after taking the pastoral charge of the church. Two weeks from that time, you preached a sermon from Zach. x, 4, which led me to see that I was a sinner; and when you invited mourners, I went to the altar for prayer, and on the first Sabbath in June, you baptized me in East River, near the dry-dock. I did not unite with the church, because my friends were opposed; yet I attended upon your ministry till the summer of 1835, when I was married by you to a gentleman from the south, and soon after I left with my husband for my new home, where I remained till one year last summer, when my husband died, leaving me with two children; these are my daughters.' She then introduced me to two beautiful young ladies, Amanda and Melissa. She said: 'I have often spoken of you to my daughters, and as they made a profession of religion last winter, it has been my desire, if you were living and could be obtained, that you should baptize them.' This I cheerfully consented to do, and then asked the lady, if she had ever united with any church? She answered, 'No, sir, I never have, and never shall, unless I can unite with the Christian Church.'"

Eld. Walter adds:

"There are some in the world, thank God, who cannot be bought and sold by popularity and the sects. This lady is left very wealthy, is intelligent and understands the sentiments of our people as well as any in our ranks; and as an evidence of her good feeling, she gave me a twenty dollar gold piece, and then told me to go and preach the gospel till I was called from labor to reward."

In almost every part of the Union were scattered those, who had at some period of their life, heard him preach, and many of them had been, through him, induced to become humble worshipers of God; and we are not, therefore, at all surprised, that, in his extensive travels, he should meet with such incidents as just narrated. They show how extensive his influence, and lead us to infer that he has been the direct and indirect cause of thousands, ay, many thousand hearts being united to God.

At the various churches where he preached during this tour in New York, there was a good state of feeling, and at some of them, large ingatherings to the kingdom of the Saviour. Of his brethren in the ministry, with whom he mingled in promoting the common cause, in that State, he makes mention in the most affection language; and of the entire brotherhood, he speaks with warm, Christian feeling. Having filled his appointments, he returned home, where he arrived the 9th of March, 1854, after an absence of nearly four months.

In May following he attended, in company with several of our ministers, the General Conference of the Unitarians of the west, held in Louisville, Kentucky. At Cincinnati, he fell in company with a number of Unitarian clergymen on their way to the meeting; all of whom took passage on the same steamer, forming a cheerful and pleasant company of embassadors of Christ. It was thought right that some kind of religious service should be had on board during the evening. To this all heartily agreed; and Eld. Walter was deputed to wait upon the captain and obtain his consent. He gave his consent very readily; and suitable arrangements were made, and the whole passed off pleasantly. Of this occasion, Brother Walter says:

"Mr. Livermore made the first prayer. Dr. Hosmer made a short and excellent address, on the character of the Father, which was listened to with great attention and respect. I then followed with a few remarks on the character of the Son; Dr. Lincoln then gave a short address on the Holy Spirit. Then Father Taylor, as he is familiarly called, the friend of the sailor, and a minister of the Methodist Episcopal Church, was introduced, and said: 'I am an uncompromising Methodist, and I have heard this evening a Unitarian pray, have listened to addresses from Unitarian ministers, one from a Christian brother, and I said amen to all, because it was all orthodox, and I believe all I have heard.' His remarks had a good effect, and many hearts rejoiced to see ministers of different denominations all worshiping harmoniously the same Father."

In alluding to some of the exercises of this conference, and their happy influence in giving more power to the spirit, he observes:

"On Thursday, at ten o'clock, we repaired to the chapel and spent two hours in social prayer and conference meeting; and really it was a season of deep feeling and heavenly communion. Such hearty greetings and Christian salutations I seldom ever witnessed. The exhortations were delivered with zeal and power: truly the Lord was with us."

He speaks well of the able and interesting reports that were read before the conference, on several important subjects; and among them mentions in particular, the one submitted on the character of Christ, by the Rev. Mr. Elliot, of St. Louis, and the Rev. Mr. Hayward and Judge Pirtle, of Louisville. He says: "The report was an able and well prepared document, setting forth the unity of God, the Sonship of Christ and the Holy Spirit, precisely as held by us as a people, boldly declaring the doctrine of the Trinity not in the Bible, and had no foundation in common sense. And also, that the doctrine of the priestly school was foreign from the truth. The report was friendly and ably discussed; all, however, speaking in its favor, and was finally adopted by a unanimous vote. It will soon appear in print, and I speak for it a faithful perusal."

The 10th of October, 1854, he left on a preaching tour through Virginia and North Carolina; and on the 13th, he met, in its annual session, the Virginia and North Carolina Christian Conference in O'Kelley's Chapel. His arrival was hailed with joy; and he was again welcomed to their hearts and their homes. He speaks of the session being harmonious; all striving for more of the spirit of love, of piety, and of holiness. During the sitting of this conference the monument, provided by the friends of liberal Christianity in the south, as a tribute of undiminished respect for the memory of Rev. James

O'Kelley, was erected near his last resting-place. The following was the order of exercise: 1. Singing of lines composed for the occasion, by Miss R. F. Scott, of Ohio, which were beautiful and much admired. 2. Prayer, by Eld. W. B. Wellons. 3. Address, by Eld. I. N. Walter. 4. Remarks, by Dr. T. S. Fowler. 5. Prayer, by Eld. A. Isely. 6. Benediction, by Eld. H. B. Hays. The address of Eld. Walter is spoken of as an eloquent, appropriate, and impressive effort.

Mr. O'Kelley, in memory of whom this monument was erected, was one of the noble few in the south, who, about the commencement of the present century, could not brook sectarian rule, and in the love of the truth, and in the candor of honest hearts, took their stand upon God's book alone, as the man of their counsel. He was a faithful watchman; a man of deep piety, of ardent feelings, of great moral and spiritual force, and of unwavering confidence and trust in God. The brethren, in this tribute of respect, did a worthy act; and to Brother Walter this was a heart-cheering occasion. There was a camp-meeting in connection with the conference, at which there was an excellent work of grace. He writes:

"Between forty and fifty were converted to God; and some good additions were made to the church. The congregations through this part of the Master's kingdom, are doing well, with good prospects for the future. The ministers are all well engaged, devoted, and pious; and the work of reformation prospers in their hands, and hundreds are brought to the knowledge of the truth." He continues: "I here met Dr. Atkins and lady, of Mississippi, whom I baptized three years ago at this place. They had traveled fourteen hundred miles to be at this meeting and mingle once more with old friends. He informed me there was a fine opening where he lived to establish a large Christian Church, and entreated me to visit them. I have promised to do so, if my life is spared, as soon as possible."

It was so with him almost all the time, pressing invitations constantly lying at his door; and the various fields of usefulness, opening for the introduction of the gospel, free from creeds or sectarian dogmas, were marked by him, and appeals made to those, who could, to enter them.

At Antioch, in the Isle of Wight county, he attended a good meeting, where the word was listened to with deep reverence. He writes:

"The congregation was large: the order was good; the attention was undivided. I gave them a discourse on the character of the righteous; the effect upon the multitude was good; the angel of God's presence was in the midst to revive and cheer the hearts of his people. I could compare the influence to nothing but the waves of the sea, gently moved by the zephyrs of summer. At the close of the sermon Eld. Wellons ministered the sacrament; and it was truly delightful, as well as strengthening to the soul in its thirstings after God, to see the majority of the large number present, take their seats at the Lord's table. The intelligence and wealth in the place are in the Christian Church. Eld. Wellons is much beloved, and is exerting a powerful influence. His labors have been greatly blessed the past conference year, and scores have been added to this church through his instrumentality."

On the 20th of November, he met the congregation at Holy Neck, a place well known for many years as the resort of the followers of the Saviour; and where so many multitudes had found him precious to their laboring hearts.

"I addressed them," he writes, "on the excellency, glory and power of the gospel. The Lord was pleased to meet with and help us. Eld. R. Rawls is the pastor of this church, a godly, devoted man, and greatly beloved. Forty-two have been added to his charge the past year."

The next day he met the brethren in Cypress Chapel, and spoke to them on the purity of the church and the coming of Christ. Here he mingled with some of those who were by him led to the throne of favor in 1848, who were steadfast in the faith still. He observes: "The Lord dwells with the people at the Cypress. Seventy-five have been added through the year closing with November 1st." The 22d, he reached his appointment at Bethlehem, and writes: "I gave them a sermon on the fullness of Christ and his power to save. The doctrine descended like the dew upon the mown grass. Thirty-five have been added the past year. These two churches have also the pastoral labors of Eld. Wellons, and are in a healthy condition; Sunday schools are attached to all, while the respectability, wealth and intelligence of old Nansemond are to be found in our churches." Having filled his engagements south to the honor of himself, to the interest of the cause he plead and to the entire satisfaction of the brotherhood in that region, he returned home, where he arrived the 2d of December, thankful in heart to God for his mercies and protection, that had been thrown around him during his long, pleasant, yet perilous journeyings.

Of his brethren in the south, he always spoke in words of confidence and praise. For them he cherished the warmest Christian fellowship; looking upon them as a pious, devout, spiritual people. He met with them in their homes, and shared liberally their hospitality. He mingled with them in the congregation and witnessed their fervent devotion. They nobly helped him to bear the trials and privations of his calling; and his heart was not one to forget such.

On the 27th of January, 1855, he numbered his fiftieth year, over thirty of which, he had been an active, efficient minister, having traveled a sufficient *number of miles* to *girdle* the *earth* a little *over six times;* he had crossed the Alleghany Mountains *fifty times;* preached *eight thousand two hundred and forty-three* sermons; attended *one thousand eight hundred and twenty-nine* funerals; baptized *three thousand three hundred and ninety-two* converts: received *eight thousand nine hundred and seventy-one* into church membership; prayed with *one thousand nine hundred and seven* sick persons; and married *one thousand and fifty-two couples.* What an amount of work done by one, under the providence of God. To him, it was a day of pleasant and mournful reminiscence; pleasant to look back over his field of work and gather up in his mind the multiplied thousands to whom he had preached Christ and him crucified, the thousands he had led to the fountain of light and life, and the many hundred hearts he had comforted, in the hours of severe affliction, by his counsels and prayers; and mournful to remember the many who stood around him in his youth, now lying in the stillness of the tomb.

This day in his life was devoted by him in showing how fondly memory clings to the place of its birth—the home of its childhood. We will let another pen describe it:

" On the 27th of January, 1857, we assembled at the house of Mr. Adams, in Fairfield township, Highland county, Ohio, to commemorate the fiftieth anniversary of Eld. Isaac N. Walter. The exercises were opened by reading the 90th Psalm, which was followed by an appropriate and impressive prayer from the Elder. He then read, as the foundation of his remarks, Numbers iv, 3. 'From thirty years old and upward, even until fifty years old, all that enter into the host, to do the work of the tabernacle of the congregation.' He remarked that upon the ground now occupied by Mr. Adams' house, stood the cabin in which he was born, on the 27th of January, 1805. He then related some incidents that took place prior to his birth, as related to him by his parents. They were members of the Society of Friends, who were highly esteemed by the Indians. Their urbanity and kindness soon secured the friendship and kind treatment of the natives of the wilds, who were in the habit of supplying them with meat, and came often to their house, manifesting much attachment. He then described an Indian wedding that took place just in front of his father's cabin, and to which they were invited as honored guests. The parties married were the son and daughter of chiefs. Upon another occasion the Indians expressed a desire to do honor to friend Walter, as a mark of their peculiar regard for him. To gratify them he submitted to their treatment, which was to paint and dress him in the costume of a chief, and to seat him on the ground. They then sang songs and danced around him, manifesting feelings of the greatest delight. As soon as they were through, they washed off the paint and restored his clothes and departed, and were never afterward seen in the country. The circumstance of their departure was referred to in a touching manner.

He then spoke of the early settlers; of their privations, hardships and mode of life. This part of the subject was treated in an impressive manner, and was listened to with interest, especially by the few survivors present, who had weathered the storms of so many winters, and had lived to see the then dense forests now blossoming as the rose, and Ohio, then in her infancy, a great, a flourishing State.

Notwithstanding he is just past middle age, he looks care-worn, and his gray hairs bespeak a life of toil and trial. His bearing and demeanor denote a man of fixed principles and great determination of purpose."

This interesting interview was concluded by singing some lines, composed by Miss R. F. Scott, expressly for the occasion; and we take pleasure in giving the poem entire.

THE PILGRIM'S RETURN.

"Dear home of my youth, where my childhood I pass'd,
Where my boyhood I sported away;
Again, in my wand'rings, I greet thee at last,
Affection's warm tribute to pay.

How swiftly—how thickly fond memories throng,
Welling up from the depths of my soul;
Oh! had I the strength but to utter in song
Emotions beyond my control.

Dear friends and lov'd scenes of my youth! can it be
That I am amongst you once more?
I look, but in vain, the loved faces to see,
So dear, so familiar of yore.

A few still are here, like the leaves that remain
Where the summer has long pass'd away;
Still braving the might of the winter-king's reign,
Yet withered, and wrinkled, and gray.

Strange faces are round me—strange voices I hear—
The cot of my father is gone;
No parent—no brother—no sister is near—
I only am left—all alone.

The thick, darkling forest that girded my home,
Has fallen, the woodman before;
The red man who loved through its shadows to roam,
Lurks there in his covert no more.

Yon stream ever rolling so mirthfully by,
Enhancing my boyish delight,
Still pours forth its crystal to gladden the eye,
All peaceful, and sparkling, and bright.

But yet with its murmur mingles a tear—
  A wail, as if mourning for those
Who from its green borders forever are gone,
  Or 'neath their soft verdure repose.

All is changed—I am changed—the warm pulses of youth
  Are growing enfeebled and cold;
And the silvering hair well discloses the truth,
  That the wanderer too has grown old.

I have journey'd afar—from the south's sunny clime
  To the hills where the northern winds blow;
From the Atlantic's shores, and its billows sublime,
  To the dark western water's deep flow.

In city or forest—on mountain or plain—
  Wherever my Master hath led—
I've labored to follow, I trust not in vain,
  The truth of the gospel to spread.

But earth's weary pilgrimage soon will be o'er—
  My years half a century tell;
My home! I am bless'd to behold thee once more,
  Though it be but to bid thee farewell."

CHAPTER XVI.

PUBLIC ADDRESSES.

It would be a fruitless attempt to try to give anything like adequate conceptions of Eld. Walter, as he stood the living orator before the living multitude. To do this belongs not to the pen of the writer, the pencil of the painter, or the chisel of the sculptor: and especially one of his type of eloquence. His tall, commanding form, his dark, flashing eye one must see to appreciate. His clear, distinct delivery, gradually increasing in power as the subject developed, now soft as the murmur of the water-brook, or as the whispers of the evening wind, then rushing like the impetuous torrent, now subdued as the sun's farewell light on the western sky, then flashing as the lightings from the bosom of the dark cloud, chained his audience in breathless silence at times, then moved them till every eye was filled with tears, and each bosom throbbed with emotion.

But this work would be incomplete without giving some examples of his public addresses: we shall, therefore, present some extracts, indicating his force in this direction. The first we shall present is a short address on Chalmers and Channing. He says:

"In contemplating the high dignity of the human soul, the vastness of human powers, how natural and just the exclamation of the prince of poets: 'What a piece of work is man. How noble in reason, how infinite in faculties; in form and moving, how express and admirable; in action, how like an angel; in apprehension, how like a God.'

What study more exalting than that of the motive and efforts of majestic intellects, the master spirits of their age.

What should inspire true souls with manly energy, more than a clear perception of the noble achievements, moving words, and lofty thoughts of those colossal minds, who have stamped their deep impress on the world, and enshrined themselves for earthly immortality, in the admiring memories of the wise and good.

Had the wise men of the last quarter of the last century been gifted with superior vision, they might, perchance, in their celestial contemplations, have discerned, among others, two stars of more than common brilliancy.

The progress of the one, with a sparkling, rudy light, they might have traced, till they had found it throwing a halo round a certain spot on that well known sea-girt isle, which has been the nursing mother of so many noble sons of science and of song.

The other, with a clear, steady ray, they might have followed in its course across the rolling deep, till they had seen the calm radiance of its beams, making luminous a spot on the northeastern shore of the young western world—a spot not greatly distant from the 'rock bound coast,' made sacred by the footsteps of the pilgrim heroes, who there sought 'freedom to worship God.'

At these two places in the same year, and nearly at the same time were given, Chalmers, in the old world, and Channing in the new, to be lights and blessings to mankind.

The period through which they passed from early youth to mature manhood, had been unequaled by any previous period, for the stirring scenes and changing prospects of the civilized world, and unsurpassed by any subsequent period, save our own, when the prostration of scepters, the subversion of thrones, and the revolution of kingdoms, succeed each other with so great rapidity, that far from being startled, we expect them with as much calmness, and speculate upon their probable results with as much indifference as we do now the ordinary affairs of our social circle.

Our own land had just escaped from the grasp of her oppressive parent—had just emerged from her terrible and bloody baptism, and had been received into the great family of nations. Europe was standing on the brink of those fearful agitations, and sanguinary scenes, which presented to an astonished world the startling energy of the bold spirit of Napoleon.

The period was one highly calculated to awaken the powers of action and profound minds, as were those of Chalmers and Channing.

They stood as upon a Pisgah height, a lofty moral eminence, from which, as philosophers, they could survey the scenes, and, as umpires, could adjudge the actors. Earnest, brave, and powerful, moral champions, they labored for their age, they spoke for truth, and they lived for the elevation and redemption of the human soul.

In hopes the highest, resolves the firmest, and efforts the most unwearied, they were one. But in the spirit of their hopes, in the grounds of their resolves, in the stimuli of their efforts, they widely differed.

Chalmers saw in man only the guilty and helpless victim of an evil spirit (a fallen archangel and almost infinite being, who had sworn eternal hostility alike to divine things and to human), a being whom nothing but Almighty wrath could conquer, nothing but Omnipotence could and would achieve the victory; and in this faith reposed his hopes for man's deliverance.

Channing saw in man the feeble, erring child of an infinitely gracious Father. He saw in man a creature, though greatly fallen, much depraved, yet bearing within the latent embers of a celestial and immortal fire. Powers susceptible of a culture so lofty, and of expansion so indefinite, as even to approximate the infinite perfection. His faith was the faith of love; and in this faith reposed his hope for human elevation.

Chalmers referred the sad moral condition of human society to man's inherent propensity to evil, to what he calls the natural enmity of the human heart to divine things. But hear his own commentary as a man upon his theory as a theologian.

Urging the power of truth as an incentive to effort, he exclaims: 'Let us not be appalled by the existence of error, however deeply rooted or widely spread among mankind. Let us not acquiesce in it as some hopeless calamity, which no resistance can overpower, and which can only be qualified by half measures and paltry mitigations. Let us lift an intrepid voice for the entire removal of all that offendeth.'

What wonder that a brave and hopeful spirit as was his, even in his age, 'did not totter forth from the old church establishment, a blank and palsy-stricken man; but with flashing eye, snatched up his palmer staff, and as he stamped it on the ground, all Scotland shook, and answered with a deep God-speed to the giant gone on pilgrimage.'

To quicken frigid indifference into healthy life, Channing nobly appeals to the consciousness possessed by every man of a capacity for high moral culture, for lofty spiritual progress. Peruse his piercing scrutiny of the character and conduct of Napoleon, the self-styled child of destiny. See how calmly the Christian philosopher divests the warrior genius of the false glitter which had dazzled the vision of infatuated multitudes, and presents the self-made monarch, in his blood-red garments, at the bar of outraged, insulted, suffering humanity, and bids him listen, with trembling awe, to the echoes of the voice of conscience; vindicating the violated law of love, as that eternal law is written upon every human heart, as it speaks clearly from the bending heavens, and cries up from the gracious, and is gloriously revealed in the tender deeds and fraternal precepts of the Holy Jesus. Above the prisoner's guilty head, the spectator may behold, in blazing letters, this inscription: 'To whomsoever much is given, of him shall much be required.' Read the writings of both these capacious intellects; on every page of Chalmers, breathes the spirit of a fearless warrior, ever contending with, but never yielding to the giant foe; often blind to the visions of goodness which shed their sunlight on his path, but never failing, as a weary sentinel, to perceive the form and approach of evil.

On every page of Channing, breathes the serene spirit of an earnest seeker after truth; exploring the depths of the human soul, in quest of the pearl of virtue, and calmly removing the rubbish that obstructs his way, until his eyes are greeted by the precious treasure which never fails to reward his search.

Chalmers is a gallant soldier, gorgeously arrayed, and, with stately step, proudly marching to conflict and to victory.

Channing is a gentle poet, with classic grace and loving songs, winning men to worship at the shrine of virtue and of beauty; winning even the warrior himself from the love of contest to the love of truth. Chalmers admonishes by the terrific thunders of divine wrath.

Channing allures by the infinite beauty of divine love, causing the dark countenance of vice to quail before what he characteristically styles 'the unspeakable grandeur of a human being.'

Chalmers, seeing the evil—the confusion of the social and moral world—extends his strong arm, gathers the chaos of things around him, and, like a master-workman, moulds them into form, order and proportion.

Around Channing lies the same apparent chaos; but the quickness of his pure spiritual vision detects harmonious forms already there, though unperceived by others. He only holds before them his spiritual torch, kindled at the heavenly altar, and forthwith the same excellence and beauty are perceptible to all.

Chalmers, with promethean skill, at times throws into cold and lifeless forms the semblance of vitality.

The meek soul of Channing, in harmony with the soul of nature, converges the seemingly discordant winds of earth, and, like the lute of Memnon's statue, combines them into strains of richest melody.

The relative position of the two may be measurably described by placing on the lips of Chalmers the words of Coleridge, who says: 'I feel convinced that the few differences of opinion between Channing and myself, not only are, but would be found by him to be apparent, not real—the same truth seen in different relations. Perhaps I have been more absorbed in the depth of the mystery of the spiritual life; he, more engrossed by the loveliness of its manifestations.'

In the operations of God's works, there is no essential discord. Planets may vary, or may correspond in magnitude, and yet revolve in unbroken harmony.

We may be unable to discover the necessity of the presence or absence of one or of another to the perfection of a system; but that each one, just in its time and in its place, subserves some end of its Almighty Framer, it becomes us humbly to believe.

These stars have disappeared from our celestial firmament.

In obedience to the law, perhaps, which ruled the spiritual universe, as they approached nearer and nearer to the Infinite Center, they were attracted from their terrestrial orbits to revolve and shine forever around the eternal source of light.

Chalmers may be a messenger mighty as an archangel, invested with authority to confront some arch enemy of the Supreme, and to hurl him from the high battlements of heaven down into the blackest deeps of hell, to meet the award of his blasphemous presumption.

Channing may be a seraph enrobed with the radiance of divine grace, commissioned, like the leader of the host which sung the song in the skies of Palestine, to announce to the hoping spirits of some distant sphere good tidings of great joy, glory, peace, good-will.

Chalmers, armed with the thunders of Almighty wrath, may be a high minister of justice, to herald the spirits of some age, or of some orb, up to the bar of final judgment, and to present to the august Judge the solemn accusation; but while he stands in stern majesty, awaiting the last edict, the spirit of Channing, as a powerful intercessor, in the posture of humility before the throne, bending near the recording angel, may drop a tear upon the page and blot the record from the book forever, and even the stern accuser would bow submission to the absolute decree of the Almighty Judge. Justice would marry mercy, and the Almighty would pronounce the impartial benediction.

Here, the memory of Chalmers will long stand like a vast pyramid, its fine proportions towering grandly to the clouds, a lofty monument of intellectual majesty, before which beholders will often gather and contemplate in silent reverence.

The memory of Channing, like a clear, pure stream from a perennial fountain, will flow on amid scenes of ever-freshening and expanding beauty, gladdened by ceaseless song of joyful multitudes along its shores, deepening and spreading and gladdening as it flows, until its waves commingle with the ever placid bosom of the ocean of illimitable love, which darkness never overspreads, for the radiance of Jehovah's smile illumes it eternally."

We give a few extracts from an oration, delivered at an Odd-Fellows celebration in Dayton, Ohio, October 28, 1851, to an audience of about ten thousand. Many passages in this address are very beautiful indeed, and from the highly commendatory notices of the press the effort was regarded as eminently successful. After introducing his subject, he proceeds to meet and set aside numerous objections to the fraternity. The first of which was, "that

Odd-Fellowship conflicts with the great principles of Christianity." This he demonstrated was incorrect, by showing that the brotherhood embraced very many of the practical duties of Christianity. In alluding to our holy religion, he says:

" Christianity! There is angel music in the word; it revives the heart, quickens the sympathies and fires the soul of man with pure, blissful and holy joy when rising from the baptism of light administered by a pure Christianity. So it seeks to wing its way from distracted earth above the twinkling light of stars, beyond the mighty systems which move harmoniously in the golden flood of their self-reflected light up to the New Jerusalem, where the great Jehovah sits enthroned in sovereign and boundless majesty, there to bathe itself in the river of love that forever flows from his presence, and to float upon the merry clouds of sunny brightness, and hear the hallelujah shout of the unnumbered millions, as in the far off distance they behold seated upon a throne, flashing with inner fires of eternal light, the Prince and risen Advocate of the true and pure Christianity. Permit me here to make a remark with reference to the history of pure Christianity and its great Author.

Let us go back to the time when man was not, when this earth was not, when the author of Christianity was in the bosom of the Father; then, when the unfailing intelligences, all brilliant and glowing with immortal youth and beauty, were summoned to the great Creator. Silence reigned; then came forth from the clouds of glory, the Almighty, robed in the garments of indescribable magnificence, and beaming with the vital energies of omnipotent power—onward He moved upon the fire cloud of his kingly majesty, surrounded by the children of His first love, over the heavenly plains—across the river of love—up the mountains where waves the tree of knowledge; down in the valley where the winds are loaded with the rich perfume of the earthless flowrets of this spirit land.

Still onward they float upon the golden waves of the heavenly sea, until God the Father Almighty, surrounded by his angelic hosts, stands upon the outer battlements of his blissful dominions. He looks beyond and views the chaotic mass; no form, no beauty was there, all was 'void.' Suddenly the cloud of his glory burns with a brightness before unseen by angel eye.

He spake, and at the music of his voice, the 'void' took form. Chaos took beauty and laws. 'He said, let there be light,' and the sun moved in the new made heavens, and from the right hand of power came forth in quick succession star after star, system after system, planet after planet, until the angel hosts could no longer contain their blissful surprise! and their vast and shining battalions trembled in the ocean wave of the joyous song of creation. So sweet was the music of the new song, that it quickened and moved into more perfect harmony the new made elements. Still the glorious cloud glittered with all the insignia of his own *Sovereign Majesty.*

Again he spake, 'Let us make man.' His creative genius formed man, and spreading his glory upon the lifeless clay, he breathed into that form the vital energies of his own eternal essence, and that form stood forth in divine symmetry—*a man.* Springing into life he beheld the beauty, but he only, of all the new made beauties, was alone, and sinking into rest he slept. The cherubim and seraphim with suppressed hallelujah upon their lips, behold the scene. Man awakes! and finds by his side a *woman all lovely* and beautiful. Then it was that the uncreated glory, and undying splendor of infinite majesty, shone with increasing brightness, while from the center of effulgence, there went forth a voice of unutterable sweetness, 'good—very good.'

Then the song of creation began. The morning stars, and the sons of God, with crowns of brightness on their heads, and royal breastplates gleaming on their purple robes, shouted for joy—all immortalities joined the angel symphony; the radiant heavens took up the wondrous theme; stars, sun, moon, comets and satellites all joined to sing,

'The hand that made us is divine.'

Earth, too, from her thrice ten thousand hills, and all the everlasting trees, the waters and the inhabitants thereof, the fowls of the air, the beautifully plumed birds of the garden, Adam in majesty, love in sweet humility, everything from the sun in the firmament, to the sweet little flower, that bathed its opening buds in the bosom of some inland sea, all gave praise to Him. who was, and is, and shall for ever be, God the Eternal, Immortal, Invisible, Omnipotent and Omnipresent.

But alas! while the echo lingered in the elysian fields, and held sweet parting with the flowers, MAN FELL, he departed, he did the wrong. Then began the grand economy of the Eternal Father of the universe in relation to this one world. Time began, a dial plate was fixed before the throne, and the angel of the Lord was commanded to measure off the destiny of earth; children were born; time went on, they became men and women, some followed the right, others the wrong, the germ of pure Christianity first showed itself in the upright *Abel.*

Time went on, cities were built, men multiplied, sins abounded, the right was buried, the wrong triumphed, and of all the millions that then peopled the earth, Noah alone contained the jewel of Christianity. God came to judgment. He raised the flood-gates of the upper lakes, and cut the cords that bound the ocean. Millions perished; the jewel saved Noah. The ark floated upon the boundless ocean. God dried the top of a mountain, and enshrined it with the glory of the rainbow, the ark rested, the upper lakes were closed. Time moved on; men again multiplied, but a germ of the pure Christianity was still preserved. Lot thought of it. By faith Abraham, Isaac, Jacob, and David saw it from afar, and rejoiced. Centuries passed on, Jerusalem was in her glory.

One night, while the priests were sleeping by altar-fires, and all the trumpets of the Levites were hushed in the silence of midnight, the shepherds on Bethlehem's plain saw the light and heard the announcing angels sing—Glory to God in the highest, peace on earth, and good will to man. Jesus, the author of pure Christianity, is born."

After having given this beautiful and eloquent allusion to the plan of Jehovah's works and providence, all centering in Christ and the fullness of redemption in him, he shows the divinity in true hearted benevolence, the noble heroism in flying to the relief of others. In this section of the address he exhibits large grasp of thought as well as rhetorical finish. He says:

"Relieve the oppressed, is the word of the Lord through the prophet Isaiah, and thus commanded, we thus obey. Brotherly love is the end, the great end. Brotherly love which we are taught in the Scriptures, as a most necessary adjunct to goodness itself. That love which looks not alone upon its own kindred, and among its own household for a place where its general sympathies may fall; but which, like a God-blessed cosmopolite, claims the wide world as its haunts and home, the universal progeny of man, as its fraternity, and pointing to each suffering child of humanity, exclaims: 'Behold my mother, my brethren, and my sisters." This then is Odd-Fellowship, and this is that perfected human system, which, while it can never supersede or equal Christianity, we hail as a choice handmaid, in carrying out her behests. Odd-Fellowship cannot save a soul. Odd-Fellowship professes to give no crown in heaven; if she did, I, for one, would throw down the regalia that I wear this day; I would trample it in the dust; because it would be the insignia of falsehood and fraud. But when we see her going to the houses of sorrow and affliction, of groans and tears, of agony and anguish; when we behold her throwing her jeweled arms of beauty and strength around the widow and orphan, and bearing them from the cold grave, where sleep those they love, weeping with them in their loneliness, yet smiling through her tears upon them, like the rainbow arching the retiring storm, we cannot ban her, as some have done; we would not disgrace her, as too many have done. Religion we know admits of no rival in the heart, but unlike the wife of Abraham, she is not jealous of the handmaiden, or her offspring, although they meet together in the same tent, and worship at the same altar, and own the same God.

This, then, we say again, is Odd-Fellowship, this is that perfected human system, to which we feel today there is not one of us who is not proud to subscribe his name; and to such a hallowed cause, where her sons may meet and devise plans of benevolence, where the God of Abraham, Isaac, and Jacob may be honored and reverenced; where the jewels of our noble order may be kept bright; where the working tools of our profession, with which we endeavor to build up the great edifice of human happiness, are deposited."

On June, 24, 1854, the Masonic Fraternity of Eaton, Ohio, celebrated the anniversary of St. John, on which occasion Eld. Walter delivered the oration, "which was pronounced," says a living writer, "by the fraternity to be one of the most finished pieces of oratory to which they had ever listened." We will introduce a few extracts, showing his views, in part, of an order of which he had been a devoted member for more than a quarter of a century.

In the address above alluded to, he introduces the antiquity of Masonry, tracing its history and its triumphs in different nations and ages up to the present, showing great familiarity with its past career. He then turns his attention to the principles of the "Order," and says:

"It has its secret words and signs and forms, not differing materially from those originally used by the architects of Byblus, and the craftsmen of the Temple. While these are useful to the Mason, the knowledge of them would be valueless to others; and we possess, I trust, sufficient moral courage to remain unmoved by the carpings or sneers of any, desirous by a morbid curiosity to know what does not concern them.

Further than the declaration of the objects of association, and principles of action, Masonry chooses to make no explanation. It must be tested by its fruits. It stands before the world to be judged, as every other institution should be, by an enlightened public opinion; and I am free to say if it produces no good fruits—if it shall be found to have no higher object than to exhibit gay badges, and glittering jewels on some day of festival—I care not how soon its time-honored name is blotted from the earth.

The principles of our order are Brotherly Love, Relief, and Truth. When we fail to practice these virtues as well as profess them, our land-marks will be swept away, and our strength palsied. It is only when these are neglected or forgotten, that the sneer of the scorner can affect us, or the taunt of prejudice harm us; if true to ourselves, we are safe; but if faithless, what wonder if we wither under the just rebuke and merited contempt of the wise and good.

Brethren, let us carry out the great principles of our honored order, and then we can feel how beautiful was that principle of benevolence that caused a Curtius to rush to death to save Rome, or an Ion to throw his body as a shield between his country and the horrors of the plague. Yet we learn this lesson, that while a lofty benevolence may prompt the sacrifice, it is only by a correct knowledge of duty that that benevolence can be made serviceable, by receiving a proper direction.

If we contrast the two characters named with Washington, the patriot, and Howard, the philanthropist, we at once perceive how piety and patriotism, love of man and country, when correctly directed, rise superior in their God-like benefit to all that have ever accrued from a thousand immolations, and stand out in bold relief, 'pure, beautiful and sublime — rising above time and sealed by eternity!' Martyrs the first—benefactors the latter; the first to be venerated by their lofty conceptions of nobleness—the latter never to be forgotten for their practical labors in disenthralling and ameliorating the distresses and ministering to the necessities of their fellow-men. Thus much for effort. But if individual excellency has accomplished much for the welfare of man, and as such, deserves all praise—if we find associated effort brought to bear successfully against the ills which, from a thousand causes, assail poor man—should we not prize and foster that institution which, next to the blessed religion of Christ, offers balm for the wounded; medicine for the sick; food for the hungry; shelter to the houseless; and a hearthstone and a home to the pilgrim of sorrow? There can, in benevolent hearts, be found but one reply.

We ask then, has associated effort accomplished all this? Has a plan ever been adopted which, keeping out of view those minor differences in which men may not be expected to harmonize, and uniting in its great plans of benevolence those of every name, party and sect, has found this highest obligatory recognition to 'help, aid and assist' in ameliorating the ills of life, as far as means, influence and fraternity will allow? Has this been done? Is there such an association? If so, what is its baptismal patronymic? We answer, it has been done; there is such an association, and its name is MASONRY. If we are further asked, how men have been guided to the formation of such a society? we answer at once, by adopting the spirit and working by the letter of Masonry's great book of constitutions, the Holy Bible. Nay, many of her ceremonials, signs and symbols strike the mind of the intelligent members of the brotherhood, who are conversant with the Bible, as having been suggested by its perusal, and as having their origin and phraseology in the study and understanding of the same book.

These things go to show that this institution is not only to be venerated for its antiquity, but respected, esteemed and patronized for the great and beautiful moral lessons it teaches."

After presenting, in a clear and impressive manner, the principles of the "Order," he refers to its perpetuity, with glowing eloquence, thus:

"We love her, then, because she hath gone forth upon her beautiful mission for centuries with the songs of the angels upon her lips, 'Glory to God in the highest,' etc. We love her for her antiquity, which her history, written by her foes, carries back for more than a thousand years, and her traditions handed down from lodge to lodge, locates amid the secret chambers of King Solomon's temple, where, amid the awful hush in which we are told that the temple rose in magnificence, so that 'there was neither hammer, nor axe, nor any tool of iron heard in the house while it was building.' The royal sovereign of Israel, and the Tyrian widow's son, and another worthy, dear to Masonic tradition, communed together, and there taught that symbolic language which, read aright, invests silence and secrecy with a charm and a glory that rest not on the din of martial trumpet and drum, or the gorgeous blazonry of mortal ovation.

We love her too because, reasoning from the past, we look upon her as the only human monument which, having withstood the 'corroding tooth of time,' shall be destroyed only when that time—

> 'Like him of Gaza, in his wrath,
> Plucking the pillars that support the world,
> In Nature's ample ruins lies entombed,
> And midnight, universal midnight reigns.'

We say, arguing from the past, we may predict for Masonry a perpetuity which cannot be predicted of any other mere human institution.

If her tradition be true—and who has yet disproved it?—she rose, when rose the first temple. She saw that temple, in its dazzling splendors, crowning the Mount Zion at Jerusalem, whither the tribes went up to worship: that temple was destroyed; darkness pavilioned the city of the Great King; and the captives mingled their low wail with the murmurings of the Euphrates, and hung their tuneless harps amid the branches of the weeping willows there, and when their haughty captors asked them for a song, cried, in impotent pride: 'We will not sing the songs of Zion for a stranger.'

Masonry survived the blow; and when the edict of Cyrus bade the captives return to their own land and rebuild their temple, who can doubt but that Masonic pride, and Masonic honor, and Masonic faith, are to be found in the words of the high-souled Zerubbabel and Joshua, and the rest of the chief of the fathers of the people, when the adversaries asked to build with them the temple? It sounds like the reply of Masonry to the uninitiated and unworthy: 'Ye have nothing to do with us to build a house unto our God, but we ourselves together will build unto the Lord God of Israel as

King Cyrus, the king of Persia, hath commanded us.'

Masonry has outlived the throne that gave permission to rebuild the house of the Lord. The empire of the Persian has dissolved like a dream, while illustrious Masonry, like the unspent ocean, moves on unwearied, unwasted, protege and younger sister of Time! We ask for Corinth, the most populous and wealthy of all Greece, with her columns and porticoes, and temples and palaces, and theaters and statues? 'Gone, glimmering like a schoolboy's tale, the wonder of an hour;' and Athens, too, with her political greatness, military power, learning, eloquence, politeness, arts, sciences, her Parthenon and her Mars' Hill and its Areopagus? She is not. And thou, too, 'lone mother of dead empires,' where are thou? She, too, is 'voiceless in her crownless woe!'

Masonry has outlived the dynasties that saw her rise. She has outlived the structures of operative workmanship, which her sons helped to construct; and those that still crumble and fall, and thunder to the midnight moon, from out the ruins of the Parthenon, the Temple of Venus and the Coliseum, are there to remind us that the only pillars which can withstand the shock and the storm of time, are those which have their foundations laid in the great word of Truth—those pillars, wisdom, beauty, and strength—the temple which they support dedicated to love.

This is the temple of Masonry. And can we wonder while we trace the mutations of earth and behold 'Ichabod' written upon the ruins of all her 'solemn temples and gorgeous palaces?'

Can we wonder that they have departed and left these memories, 'the melancholy ghosts of dead renown,' to haunt the scenes of her former glory?

No! it may be said of each, 'God was not known in them for a refuge.' They could not say, who bowed down at their polluted altars, and worshiped their senseless deities, 'God is our refuge and strength, a very present help in trouble;' and they were destroyed.

But Masonry has laid the foundation of her superstructure in an unchanging trust and faith in God, and in the midst of the wildest storms which human wickedness and human folly, armed ignorance and priestly curse—the rack and the torture, and the dungeon and the faggot—inquisitorial brutality and legislative power have poured out pitilessly upon her, she has been enabled to say, in the language of the Psalmist: 'The Lord of Hosts is with us, the God of Jacob is our refuge.' And we know, those of us who have looked with uncovered brows upon the awful hieroglyphic, beneath which, our Worshipful Master presides, in the language of the Psalmist, that 'God is in the midst of her."

We have other manuscript before us, of addresses on a few other topics, replete with excellence, from which limits will not permit us to give even an extract of satisfactory length. We have also many of what he called "short sermons," showing breadth and depth of thought, as well as familiarity with the important subjects treated in them; and also numerous sketches of sermons of much strength and system, proving that if he were an extemporaneous speaker, he was not, by far, an extemporaneous thinker.

They exhibit extensive reading, careful reflection, patient investigation and sound judgment. They are arranged very systematically, developing the subject in elegant proportions.

CHAPTER XVII.

SENTIMENTS ON VARIOUS SUBJECTS, RELIGIOUS AND MORAL.

EVERY man who is disposed to think for himself, will have generally well matured and clearly defined views on all important questions demanding attention; and especially upon those legitimately belonging to his profession. Eld. Walter was one of that type, that reflected deliberately before either adopting or rejecting any question presented, and living in an age in which many topics of moral and religious reforms were investigated with great freedom, it is reasonable to suppose that his sentiments, on most of them at least, had assumed a definite form: and this we are happy to know is true; and we take pleasure, in this chapter, in laying before the public his views on some of the leading subjects that have enlisted and are now enlisting attention.

We have now before us some papers, giving his thoughts on the "*Incomprehensibility of the Deity*," an extract or two from which we will give, not so much indeed to set forth his sentiment, as to show his grasp of thought.

INCOMPREHENSIBILITY OF THE DEITY.

"The nature and attributes of the Deity invoke the most abstruse and profound subjects of contemplation and inquiry. The study of Jehovah is the study of that, which is altogether imperceptible to the senses, which is spiritual, self-existent, infinite and eternal. The study of Deity is the study of omnipotence, omniscience and omnipresence, embracing time, space, spirit, matter, motion, the history, operation and revolutions of nature, particular and unlimited providence, government, immediate and supreme, extending to all times and places, and embracing the universe. How difficult, abstruse and inexplicable these are: and how the human understanding is embarrassed in its investigation of any one of them. What shall we then say of a subject in which they all are combined?

We are taught that God is a spirit. We know that He is not in any respect an object of our senses. But of the nature of a spiritual existence, we indeed do know and can know but little. Though we apply the term God, in an important and practical sense, and also His attributes, yet to us they can scarcely be said to explain anything as to the abstract nature of Deity. God is eternal; but what conception can a finite mind form of unlimited duration? We understand what is meant by a succession of distinct periods of time. We can add days to days, and centuries to centuries to any amount, which may be expressed by numbers; but this, however extended, cannot be compared to a *being*, with whom there is no succession, and to whom the past, the present and the future are the same, nor to that continuation which has neither beginning nor ending. * * What conceptions can we form then of Him, whose existence is uncaused, necessary and independent? How are we to understand an intelligence, which perfectly apprehends everything in nature; which is not acquired but essential; which nothing does or can escape; which comprehends alike the moral, the intellectual and material world; which surveys at one glance the actual and possible, the probable and the certain, what is past, what is new and whatever shall be? How are we to conceive of a power adequate to the actual creation of whatever exists, of a providence which communicates all life and energy, which imparts power wherever it is exerted, intelligence wherever intelligence displays itself; which neglects, overlooks, forgets nothing; which is beheld alike in the construction of the minutest insect and the largest animal; whose splendors glitter in the diamond and in the star; whose beauty blushes in the rose and adorns the lillies of the field, while it paints the rainbow in all its various glories and pours an incomparable magnificence over a summer's evening; whose energy balances the floating atom and guides the ray of light in its most distant aberrations, while it marks out the traces of the planets and directs the courses of suns and stars and worlds innumerable. Behold God is great and we know him not; touching the Almighty, we cannot find Him out; such knowledge is too wonderful for us; it is high, we cannot attain it."

His reviews of Christ are expressed already in the preceding part of this work, and therefore need not be mentioned here; so also his sentiments relating to the ordinances of the church are well defined.

EDUCATION.

We have already alluded to his position on this subject, but we deem it just to his memory, that we specifically, though briefly, introduce it again. The efforts that were made in 1842 and '43, in the west, to establish a literary institution in Ohio, under the name "Lafayette University," have been mentioned, and the prominent, and we may say, leading part he took to render them successful; and although he, with his coadjutors, did not gain the wished-for result of their praiseworthy labors, yet they were by no means lost; for by them much prejudice in the Christian Church, against any special move in education, was removed, and the mind of the brotherhood was better prepared for future action. And then his sentiments were well defined, showing him a firm friend of education in its broadest sense, although he could claim the advantages of only seventeen months' schooling. In discussing the question thirteen years ago, he said:

"Education—few words are of greater import; for, in the broadest sense, all men, under all skies, are formed by education. It embraces the entire system of influence, which accounts for the various modes of opinion, sentiment and character which, in a great variety, are spread out on the canvas of history and on the face of society. It is not only true then 'that education forms the common mind,' but it forms, I do not say creates, every mind, whether common or extraordinary. To us, education stands on this universal ground; it is not creation, but development.

By Divine Providence, men are called to move in different spheres, avocations and professions, for which they are to seek the requisite knowledge. In all callings, there is a demand for intelligence. Some embrace a wider field than others, and demand more study and mental discipline and effort, especially all such as act directly upon the public mind. But man is greater than any public calling or mere worldly interest, for which reason he should be educated beyond the bounds of his avocation, if opportunity permit. The fact that he is a man, a citizen, and, we might add, an immortal intelligence, is ample reason for this.

Our whole sanction then goes in favor of *general education*. We would that every person between the poles were rightly and nobly educated; then would each be intelligent, virtuous and religious. But the fact that our republic has no pillars but the popular WILL; that all the governmental influences of the nation are from the nation's mind; and the fact that ignorance, and consequently crime, is imported *en masse* to our shores, must render this subject peculiarly important to the American people."

When, in 1850 and '51, the question was again sprung upon our people, with increased earnestness, the result of which was Antioch College, he stepped forward, and with pen and tongue, worked for the best interest of the enterprise. This he did, although not connected with the movement officially, notwithstanding his prominence among us as a minister, which might have been construed into a want of manly-hearted respect toward him, which, whether true or not, his strong mind rose above, and identified him among the workers for Antioch College.

We have, in our possession, papers, letters and entries upon his private journal, referring to, or speaking directly of Antioch College, sufficient to form an entire chapter. An extract must suffice. In writing from the south, after an elaborate estimate of what could be raised among us without burdening any one, he says:

"I am much pleased with the movements of our brethren in Ohio respecting Antioch College. I believe the time has come that we can, as a denomination, build an institution of learning that will command the attention of an enlightened age. * * * Brethren, let us arise and build. We have the wealth, if it were only brought into active operation. We have abundance which we owe the Lord, and which has never been called for. It is now time that we should pay what we owe. * * * If I am spared to return to Ohio, I shall devote all my energies to the cause of education, and to the interest of the church."

Our brother is placed among the warm and firm friends and supporters of education.

THE MINISTRY.

In the preceding chapters, his views on this subject may be clearly gathered. It is evident that he believed with his whole heart in a New Testament ministry—a ministry connected by a vital, spiritual union with God, through Jesus Christ, the Head of the Church. That men who enter this holy calling, should give themselves entirely to the work, living near the throne of favor by earnest and constant prayer, was firmly plead for by him. He had but little sympathy with a cold, formal, metaphysical, abstract, spiritless and soulless ministry. God the Father, and Christ and him crucified were the great central truths, with him, that should glow upon the preacher's heart, and fall living from his lips. The following, from among the many productions of his pen on this subject, we select, defining very clearly his position. In speaking of a pious and educated ministry, he writes:

"What calling is so high as God's minister's? He is to act directly upon the heart and intellect of society. Ought he not to make himself a man of knowledge, able to command the hearing of all? A ministry without education, is liable to become a prey to frequent delusions. The same is true of a people; which truth the last half century has fully shown. The age of tongues and miracles is gone, though a call truly divine remains; yet it is not a call to idleness, but to effort and to greater exertion.

Pioneers have done much, very much, for the cause of liberal, free truth; they were the men for their day, and sooner let the heavens fall down upon us, than that we should disparage their labors or allow their hoary hairs to descend to the grave unhonored. But we have a generation to serve; one that has a march in things intellectual, almost equal to railroad velocity. Society is becoming like a learned man; in this we rejoice, but our joy will not be full until the ministry of the cross are able to instruct it properly—to take deep hold upon its mind and heart. Let young men among us awake to the subject in sober earnest, and cast away their fanciful visions and be aware of the wants of the age—of the great work we have, as a people, to do in the villages, cities, and great thoroughfares of our nation. We want an educated ministry, filled with the Holy Spirit of God."

THE SUFFICIENCY OF THE SCRIPTURES FOR FAITH AND PRACTICE.

This was a cardinal sentiment, reached in his early life as a Christian, and one from which he never swerved. No disappointment, however great, no clamors from the disaffected, however boisterous, could shake his confidence in this sentiment. It grew with his growth, matured with his maturity, and sat enthroned upon his heart and judgment in the decline of life.

MISSIONARY OPERATIONS.

To give a free gospel to those who had it not, to those thirsting for its beautiful truths, was to his spirit as cool water to the parched lips. He devoted much time in laying before the church at large the necessity of efficient missionary enterprise, asking that societies be formed, money raised, and men of God be sent into new and important fields of labor. In pressing this question before the brotherhood, seventeen years since, he observes:

"I am well aware that much has been said and written on the subject of missions and missionary operation. Talented and experienced men have devoted much time to this subject, and have presented to the public everything necessary to call into associated action all the influences of the Christian world, to carry on the great work of saving souls, and to advance the interest of the kingdom of Christ on earth. But notwithstanding all the efforts of the good to throw light on the subject, many remain ignorant with regard to the great object of the enterprise. Whether this ignorance is the result of willfully desiring to be so, or from dullness of apprehension, I leave for the world to determine. Under these circumstances, with emotions of diffidence, I venture to throw in my mite, hoping, as small as the effort may be, that it may help to preponderate the scale in favor of so good a cause; a theme that is most dear to my heart, and which is calculated to afford spiritual instruction to thousands, who are perishing for lack of knowledge. It is not my purpose, at present, to say much on the *modus operandi* of our system, but merely a few thoughts on the necessity of bringing about such important measures."

After having presented the noble and Christ-like subject of sending the pure word of life to the famishing, he refers to inviting fields of labor in Oregon, holding forth the idea of the Pacific being connected with the Atlantic by a chain of railways, at no very distant day, opening up a thoroughfare for the trade with China and with the islands of the seas. He then refers to foreign missions, and says:

"As a society, we could send men of God over the sounding seas; and the gales of heaven would kiss our whitening sails, and laugh through the cordage of our laden ships. We could praise God, to see our spreading canvas upon the silken wings of morning, wafting to heathen lands men, in whose hearts the missionary fire is burning, and upon whose souls devotion has erected her holy altar, and who are determined to plant the standard of the cross in the midst of darkness and superstition, and to offer to the perishing sinners the richest boon ever conferred by heaven to man."

TEMPERANCE.

When, in view of the blighting curse of the unrestricted traffic of ardent spirits, this subject was sprung with tremendous force upon the public mind, he was among the first to espouse the cause; and in spite of the opposition with which it met, and this was powerful, and the scoffs to which its leading supporters were subjected, he stood openly and fully committed. He has delivered hundreds of lectures, in over twenty different States, and in the presence of thousands, in its defense. And from the many notices in various periodicals, now in our possession, he was ranked among its ablest propagators and defenders. We would be much pleased to make some quotations from these notices, would space permit. In speaking on this question, he says:

"In countries in which paganism did the work of alcohol, and added every depraved stimulus to man's nature, the inspiring bowl was not needed to arm human beings for desperate acts of cruelty and iniquity; but in a country in which Christianity has awakened reason and conscience to their proper office in the soul, men find a difficulty in violating the most sacred ties of nature and religion, until they have first destroyed their moral sensibility by the benumbing influence of the tankard or the bottle.

It becomes us, therefore, in all things to be temperate, to lend no influence to inebriation. Pity and pray for those who are staggering to their graves as drunkards, and try to reform them. Pity that class of men, who live on the sale of poison and the ruin and misery of their race, and try, by good temperance examples, to open in society the perennial springs of sobriety. The Germans of Cæsar's day, though in a savage state, forbade their foreign traffickers to bring among them wine, choosing rather to preserve their strength for battle than to sell it for luxury. Have we their wisdom? It is the interest of all parties to have a sober, temperate nation. Let every citizen then aid in securing so desirable an object."

"REVIVALS."

Eld. Walter from his first entering into the ministry was a firm believer in what is termed "religious revivals" nor did his mind undergo any change on this question. No conformity to the outward laws of moral duty, no refined, polished intellectuality, no conformity to the usages of elevated social life, could he regard as substitutes for the soul's conversion to God. He did not ask for the mere excitement of the emotional, unguided by the judgment, but for a combination of the intellectual and emotional. A cold, formal church, however educated and refined, could not bring sinners to Christ; he therefore fully believed in an earnest, praying, spiritual, working congregation. In speaking upon revivals, he says:

"The Bible in every house, an earnest, spiritual and enlightened minister of the blessed Jesus, and an evangelical, spiritual, holy, working church, accompanied by the influence of the Spirit of God, are the means which he employs to bring men to a timely consideration of their condition before Heaven."

He continues: "Everything in the world requires excitement in order to be successful. The sinner is represented as dead, and consequently something of more than ordinary character is required to wake up his sensibilities. A formal and indifferent minister, a cold, prayerless church, are never blessed with revivals of religion; sinners are not converted or saved, and the world, in the aggregate, is made no better. A successful minister must be energetic and powerful in his communications; he must be a working man. The church must travail and pray mightily to God for help, and the promise is, 'the Lord is a present help in time of trouble.' Satan and wicked men use energetic means to accomplish their work, and they are very successful, for thousands are excited by the influence thrown around them and soon become very active in sin and wickedness."

THE POWER OF MAN IN REGARD TO HIS SALVATION.

Brother Walter guarded with equal care the two extremes maintained by different and opposing parties, touching the agency of man in his own salvation. The one asserting that man has no power to act upon moral and religious questions until, without any intervention of his own, by miraculous interposition, ability is imparted; the other affirms that he is the architect of his own fortune—the builder up of his own spiritual temple; that he must look to himself as he strikes out boldly for the good and the God-like. However true this may be as an abstract proposition, it is not so in the practical connection of man with his Creator. The divine law is: "Paul may plant and Apollos may water, but God must give the increase;" thus the ability and duty of man to labor and the supporting, strength-imparting and victory-crowning presence of Jehovah are beautifully and impressively blended. In speaking of the question, Eld. Walter says:

"But it happens with many speculative opinions, that however erroneous, they have some foundation in reason, and that source of argument may be alleged in their favor. It is so with the sentiments to which we refer, respecting human ability and divine influence. We are not of the number who assert that man, in these things, is in no degree dependent upon God; nor of those who represent him as a mere machine, incapable of voluntary action—

to be acted upon by an external and miraculous influence. In the formation of his moral and religious character, we believe that man can do something; though we pretend not that he can do everything; and that God will do much, I would speak with reverence, though He will not do everything.

"In the nature which the Divine Goodness has given us, and the constitution of His providence, there is an inseparable connection and exact proportion between the means employed and the end accomplished—between effort and attainment—labor and reward—the seed sown and the fruit to be expected. Man has the power to labor for his improvement, and God by his aid, will render that effort effectual."

After introducing and illustrating a number of arguments demonstrating the ability of man to use the means appointed by the Infinite Father for his restoration and the certainty that all necessary aid will be imparted from the source of life and light, he continues:

"We will next appeal to the conscience and experience of every reflecting man. Will any one seriously declare that he is driven to do wrong by an impulse which he cannot withstand? That he had not either previously or at the time of its commission the power of choice? That he had neither the means nor the opportunity of escape or resistance? Will such pleas satisfy an enlightened and tender conscience? Will they excuse him in the opinions of others? Will a parent receive them in justification of his offending child? The power of avoiding sin is, it is true, diminished by every repetition of the offense. In the progress of vice, self-confidence and self-respect are destroyed; resolution is enfeebled; temptations become more frequent and powerful; the conscience is darkened; moral and religious motives lose their influence; and the heart is hardened against good impressions. In this aggravated state of moral and spiritual disease, the hope of recovery is indeed forlorn; the difficulties are great, the power small, the work arduous, but yet it is practicable. The most obdurate offender may be reclaimed; the prodigal in his most abject condition, may return to his father's house—there are means by which it can be accomplished. If then, even under such circumstances, reformation is possible, temptations might in the beginning have been withstood and innocence preserved; and where the vice is not of this long growth; where the inveteracy of habit has not fixed its seal nor the pollution become ingrained in the soul, the power of recovery is proportionably greater."

In closing another section of this paper, he propounds the following pointed questions:

"When did any seriously attempt to acquire a knowledge of his duty, applying to the various sources of information, and using the helps which kind Providence has afforded for this purpose, without attaining the object of pursuit? When did any man resolutely undertake the improvement of his character, giving himself to reflection and self-examination, to prayer, to the study of the Scriptures, to the society of good men, to the regular observance of the institutions of religion, to the practice of self-denial and self-government, to the strict discipline of his understanding, affections, words and conduct, and not advance with swift progress in goodness? Never in one solitary instance; but to such as exert their ability in the practice of these, the divine support ensures complete, triumphant victory."

WAR.

The following sentiments, with others of a similar type, were drawn from the pen of our brother, in view of the late war between the United States and Mexico. They define his position on that and all other wars of a like class. He says:

"We deprecate war, the existing war, and all like it, as unnecessary. What though a few millions of indemnities remained unpaid? Shall ten times as many millions be expended in adjusting it? What though a minister of our government was not received in the capacity in which he was sent? Can we not afford to dispense with a representative to an imbecile government of a poor distracted country? What though a weak attempt may have been made to cast dishonor upon our country? Have we so little national honor left that we need resent every affront, from whatever source? Other modes of redress are known to the laws of nations, and to one or all of these we might have resorted before plunging ourselves into a conflict at such fearful cost. * * *

War is *foolish*. It settles no difficulties; it determines but little, except the comparative brute force of the parties. It costs by far more than it comes to, in treasure, life, character, and everything. When all is done that can be of slaughter, the parties are *in statu quo*—excepting the waste of men, money and morals—and the questions in dispute have to be settled by negotiation. * * * War is *cruel.* It is wholesale butchery. One battlefield calmly surveyed, with its severed limbs, its streaming blood, parching thirst and dying agonies, were enough, one would think, to wake the voice of the civilized world against it. But go from the scene of strife to the thousand anxious homes of the men of war; see the widowed mother, orphan children and wretched friends of the officers and soldiers who have fallen in battle, and then tell us if war is not cruel as the pit. War is *wicked.* It engenders and fosters all the baser passions of the soul. It shuts up all the channels of kindly feeling toward our fellow-men. It blunts every sensibility and weakens every virtuous principle. It involves wrong-doing toward man and rebellion toward God."

SLAVERY.

On this exciting question, he has ever pursued a consistent course. For nearly a quarter of a century his position has been known north and south. Although he has, by some, been accused of pro-slavery sentiments, nothing is more foreign from the truth. He was opposed to the system, but conservative in his feelings. He was not disposed to excommunicate those in the south from his Christian fellowship; for them he entertained a warm Christian regard. They asked him not to fellowship this institution, nor did he. He said, in resuming his seat as Vice-President of the United States Christian Convention, convened in Cincinnati, October, 1854: "I do not appear as an apologist for slavery. My brethren in the south well know that I am anti-slavery in sentiment; that I know no north, south, east or west; for the Christian cause is my cause everywhere. I love all, and labor for the promotion of the gospel in all places." Eld. Wellons, in referring to Brother Walter's last visit south, says: "Eld. Walter's private opinion on the slavery question is well understood, both north and south. He is not a pro-slavery man, nor is he an ultra abolitionist. He stands upon the ground which we, as a denomination, have always occupied."

APPRECIATION OF THE SUBLIME IN NATURE.

We close this chapter by giving a short extract expressive of his love of nature. He is standing upon a peak of the Alleghanies, whither he had wended his way by the first light of the morning's dawn to enjoy the grandeur of the sunrise: "Oh! how I love to gaze upon the drapery and festooning that the God of worlds has thrown around this home of ours. It is more delightful to me than Rome, with her ivory-crested battlements and her cloud-climbing spires. I love to 'look through nature up to nature's God,' and adore the Being who has produced the wonders of creation; and while the sea stands rebuked at His presence and rolls its booming billows at His feet, the stormy wind folds its wings in the hollow of His hand and sinks down subdued in caressing zephyrs on His brow, the lightning catches the glances of His eye, the thunder echoes His voice to the trembling earth and the retiring tempest bears His smiles on the stripes of the rain bow, I feel that He is near."

CHAPTER XVIII.

DECLINING HEALTH—LAST ILLNESS—CLOSING SCENE—FUNERAL SERMONS.

On the 22d of March, 1855, Eld. Walter left home to meet some appointments in Western Indiana. The day preceding, he called to see Eld. D. F. Ladley, who was thought to be near the "valley of the shadow of death." He says: "I found him very low indeed; all hopes of his recovery were gone, but he was calm and fully resigned to the will of the Lord. He expressed his mind fully with reference to the past, and in the presence of Eld. James McKinney and Eld. C. Morse, stated that his confidence was unshaken and his faith unwavering in the doctrine he had preached to others. He wished me to tell his brethren in the ministry to be faithful in the cause of their great Master. We had a solemn and heavenly time in prayer."

On the same day of his leaving home for Indiana he arrived at Indianapolis, and called on Eld. John O'Kane, "whom," he says, "I baptized many years ago in Williamsport, Ohio. He is now a minister among our disciple brethren, and has done much in building up the church to which he belongs. He received and treated me like a Christian brother." On the 23d he fell in company with the writer and also with Eld. D. Hays. Late in the afternoon we arrived in Terre Haute, where we remained all night. Next morning we stepped on board the cars, and at ten o'clock were in Sullivan, where we were met by J. N. Halstead, who had made arrangements to have us conveyed a distance of ten miles to meet our appointments. We were compelled to make it on horseback, the roads being almost impassable for wagon or carriage. The weather was cold and disagreeable. A bleak, piercing March wind, chilling one almost to the heart, blew fiercely from the northwest, which we were forced to face the entire distance. This was too much for Eld. Walter's worn and enfeebled constitution. From the effects of this severe exposure he never finally recovered. He remained till the 27th, preaching with his usual earnestness. The meeting was of much interest; a number were converted and added to the church. He arrived home the 28th, and during April met with the church at Enon and also at Ebenezer, where he again preached, though in feeble health.

During the month of May he grew much worse, so much so that he was confined mostly to his room and bed. At the close of this he says: "Through this month I was confined to my bed, scarcely able to sit up any of the time. My cough was very bad, still I suffered but little pain. In my affliction I do not feel disposed to complain; for my Father in heaven has been good; many friends are around me, and I want for nothing. I pray that I may be grateful for the mercies I enjoy, and as I increase in days may be wiser and better." During the month of June he improved very slightly, and entertained some little hope of recovery. In his diary of this date he makes the following entry:

"This month I am still confined to my room mostly, though able to sit up part of the time. I am improving very slowly. I try to examine myself and know if I am prepared for my change, should it come soon. The Lord has been good to me, for which I ought to be more thankful and grateful than I ever have been. I desire to be wholly resigned and given up to the Lord. I long to be well again, if it is the Divine will, and assist what little I can to build up the cause of Christ, preach the gospel to poor sinners, and advance the interest of the kingdom of peace among men."

Whenever he expressed an anxiety to recover his health, it was that he might again stand upon the walls of Zion and call upon his fellow-men to bow down and worship God with pure hearts. He loved his calling with an undying ardor, and to it all else was held subsidiary. True, no man loved his family more than he, or prized the dear pleasures of the domestic hearth more highly, as large packages of letters in our possession, addressed to different members of his family while absent from them, breathing the tenderest sympathy, the warmest affection, the most intense solicitude, earnest counsel and fervent prayers for their welfare, indicate; yet for the sake of Christ's kingdom he was willing to forego the pleasures of home. In his long and painful illness, recovery was sought by him, *first*, that he might stand side by side with his co-workers in the gospel field, and *secondly*, that he might guard the interest of his family.

By the advice of friends, all of whom were anxious for his recovery, he was induced to try the effect of the water-cure treatment in his case. Accordingly he placed himself under the care of Dr. Hoyt and Dr. Ehrmann, the then proprietors of the hydropathic institute at Yellow Springs, where he remained during the most of July and August. At times he would appear to improve, then again relapse. No permanent benefit was derived.

Under dates of July and August, 1855, while under treatment at Yellow Springs, he addressed Rev. A. A. Livermore of Cincinnati, with whom he was on close terms of Christian friendship, several interesting letters. They show a noble soul, calmly surveying the past, courageously meeting the present, and trustingly and resignedly awaiting the future. July 25th, he says: "My brother, I have given up all idea of preaching any more this year; and perhaps I may never again be found upon the walls of Zion. But I am in the hands of a merciful God, who has never disappointed me, and I am sure He will not forsake me now." Again, under date of August 4th, he writes: "My dear brother Livermore, yours of late came safely to hand. I was glad to hear from you. Your letter was refreshing and breathed the spirit of Christianity. I am rejoiced to hear that your prospects are encouraging. I pray that God may bless your labors, and that large additions may be made to the flock of your charge. I have not been able to preach since April last, and have no idea when I shall again call sinners to Christ. And when I look abroad and see the great necessity of labor, I wish I were able to enter the field once more; but I submit to the will of God, and kiss the rod that afflicts me."

In September he attended, for the last time, the Miami Christian Conference, of which he had been an efficient and honored member many years, and over which he had presided as chairman at many of its annual gatherings. He was chosen president at this session, though in feeble health, and discharged the duties of the office with his usual ability and promptness. About the close of November he placed himself under the medical care of Mrs. Addison, a lady physician, from whom, he says, he derived more relief than from all other sources. His improvement during December was very encouraging, and many entertained strong hopes of his final recovery. But in January, 1856, he took a relapse by contracting a severe cold while on a visit among his friends at Upper Sandusky. On the 11th of this month he went to Cincinnati to place himself again under the care of Mrs. Addison, who was tarrying temporarily in the city, and from whom he had received much relief. He obtained some respite from the immediate effects of his relapse; but on the 20th he was attacked with a hoarseness from which he never finally recovered, though at times he appeared better.

Of the kind treatment he received at the hands of friends, while in the city, he makes grateful mention. He says: "I put up at the Walnut Street

House, where I remained two weeks. Mr. Sweeny, the proprietor, treated me with all the kindness and respect that I could ask, and charged me no bill." This was surely a worthy act toward Brother Walter in his straitened circumstances, and one which no man would appreciate more highly than he. Rev. A. A. Livermore called to see him frequently, and, he writes, "did all he could to cheer me up." In referring to others who sympathized with him, he makes particular mention of L. D. Robinson and wife. He says: "They felt very dear to me in this trying time."

During the months of March, April and May, he appeared to improve somewhat in his general health, though his hoarseness troubled him. The 1st of June he visited Cincinnati, of which he writes: "I tried to preach twice to the church in this city. I also baptized one, making the number of those to whom I have administered this ordinance, 3.393. We also had a pleasant communion season. This is my first effort in preaching for fourteen months. It was a joyful day to my heart, as it brought to mind scenes of the past." This was his last effort on the walls of Zion.

On the last day of this month, June, he left home on his way to New York City, where he proposed remaining a week or two and then make a short visit to Boston. On the morning he left home, he stated to his family that he felt in better health than he had for some months past. No fears were entertained but that he would return safely to his home again. Alas, how soon hopes are wrapped in clouds of disappointment and plans dissolved like the mist of morning. He arrived in Columbus at ten and a half o'clock, A. M., of the same day he left home. He devoted the residue of the day in arranging some affairs connected with assisting his eldest son in commencing business in that city. At about half past eight o'clock in the evening he went to his room to write a letter to his wife. While thus engaged, feeling as well as he had for many weeks, he realized a very slight tickling sensation in his throat, which caused him to cough lightly. Instantly his mouth filled, which, on spitting, proved to be blood. Again and again, in quick succession it filled, barely giving him time to lift the window and call to a lad, who happened to be standing near by, to bring a physician. In about four minutes, Dr. Robert Thompson, with a friend or two, arrived and found him on a bed, lying upon his back, in an insensible and strangulated state, the blood flowing from his mouth. Immediate and vigorous remedies were promptly applied, and in about one hour and a half he was so far revived as to speak in a whisper and to recognize those around him. He rested pretty well during the night, and it was hoped that a few days would restore him to his ordinary health. But at half past eight o'clock that morning there was another severe attack of hemorrhage, and another at half past eight in the evening, and another still at half past eight on Wednesday morning, July 2d. In these attacks he was supposed to have lost not less than three gallons of blood. After this the bleeding was entirely arrested. A dispatch was sent to his wife Tuesday evening, informing her of his illness; she was unable however to reach his bedside in consequence of no train leaving for Columbus, Tuesday evening after the dispatch was received, till Wednesday morning at ten o'clock. She found him just recovering from the last attack of hemorrhage. To meet him, whom she had parted with only two days before in his common health, thus, was a crushing trial; but she met it with Christian firmness.

During the next three or four days, symptoms were more favorable and gave hopes of recovery, but these were destined soon to go out in darkness. The condition of his disease made it necessary to give something to act upon his bowels, which was administered by his physician, and resulted in a diarrhetic attack that no human wisdom could foresee. This increased in virulence each day, with temporary suspensions. The very best medical aid was in attendance, and all that anxious friends could do was done. Hopes that a favorable turn in his illness would take place were entertained up till Tuesday, the 8th of July, when it was evident to the most hopeful that he was beyond the reach of mortal aid. He gradually grew weaker, until Wednesday, July 9th, 1856, at thirty minutes past two o'clock in the morning, when he fell asleep in Christ, without a groan, a struggle, or the movement of a muscle.

We will be forgiven, if necessary, for drawing aside the vail and looking into the dying chamber of our warm-hearted, Christian brother, to learn the state of his mind in this solemn moment, to see how he meets the "last enemy." To his wife, in refer ring to his first attack, the evening of the last day of June, he said: "No fears or dread disturbed my mind, though I expected my time had come." Two or three days before his departure he sent for Mr. ——, a prominent member of the Masonic fraternity, and requested that the Masons and Odd-Fellows, of both which he was an honored member of long standing, should take charge of his funeral, should this prove his last sickness. He calmly gave direction touching his interment in its details. In conversation with Mrs. Walter, who watched by his couch night and day, he repeatedly spoke of his unshaken confidence in God and his serene hope of immortality in Christ. To Dr. Frazer, of the M. E. Church, who called to see him Tuesday afternoon previous to his departure, he said: "I have not preached for thirty years for nought. I am now going to my reward." The Dr. then bowed with him in prayer, and at the close, Eld. Walter responded "Amen!" three times, and then raised his hands toward heaven, exclaiming in a full, clear voice, "Glory! glory! glory!"

The last night of his stay on earth was, to those around him, thrillingly solemn. He retained his mind and speech till the very last moment. To those watching the ebbing of the vital spark he said: "*See in what peace a Christian can die!*" Again he said: "I am dying in the capital of my native State, surrounded by the kindest of friends. *It is the most delightful night of my life.*" About five minutes before he ceased to breathe, he said to his wife: "Is there light in the room?" She replied, there was. He said: "It is dark to me in the room as midnight." "Oh, father!" she replied, "you will soon be gone; you will soon be with our dear children in the spirit-land." "Yes," said he, "I shall soon be gone; I shall soon be with Amanda and James Henry." He continued: "*Not a pain, not a doubt, not a cloud shades my mind. Bid all my friends farewell for me.*" He then said to his wife, his daughter, Mary, and his son, Isaac, who were present: "Now kiss me;" and to his friends: "Now straighten out my limbs." And folding his hands across his breast, it was all over instantly. Thus did a good and great man meet his end, with the morning of eternity shining clearly upon the valley of the shadow of death.

On Friday the 11th, the funeral services were conducted. Eld. D. Long, an old and well-tried friend of Brother Walter, preached a good sermon. Dr. Frazer and Rev. Mr. Moody made some excellent and appropriate remarks. The Masonic and Odd-Fellow fraternities then took charge of his remains, performing their impressive funeral rites, and conveyed them to Green Lawn Cemetery, near Columbus, where with kind hands and brotherly hearts, they laid him to sleep till the last trumpet shall sound.

Funeral sermons in memory of his worth were delivered to large congregations, in this and other States, by many of our ablest ministers. From among the notices of his death, we select the following from the pen of the editor of the Gospel Herald:

A GOOD MAN HAS FALLEN.

It was our painful duty in the last number of the *Herald* to announce the demise of Elder Isaac N. Walter in this city on the 9th inst. Never has it fallen to our lot to record the death of one who was more highly respected, more zealous in the cause of Christianity, or has done more in the upbuilding of the church in the west than brother Walter. Since his first effort as a minister of the gospel his daily walk and conversation have been those of a man of God, exemplifying throughout his entire career those Christian virtues, which adorned his life and which did not forsake him in the trying hour of death. During his illness a murmur never escaped his lips, he spoke calmly of his dissolution, and when assured by his physician of the approach of death, his mind was as calm and serene as at any period during the vigor of manhood, he gave instruction as to his interment, took leave of those of his family and friends who were present, expressed his willingness to die, and his last breath was spent in praising that God whom he so faithfully served in life. It may be truly said that he died the death of the righteous. The funeral took place on Friday, the sermon was preached in the Wesley Chapel by Eld. Daniel Long, an old and intimate friend of the deceased, whom Brother Walter had chosen on his death-bed to perform that last solemn duty. After the sermon, the Rev. Mr. Frazer, the pastor of the church who visited Bro. Walter a few hours before his death, related in a very impressive and feeling manner, the interview and the assurances he had received that all was well.

The following is from the editor of the Christian Sun, Eld. Wellons, of Suffolk, Va.:

ELDER ISAAC N. WALTER.

The announcement of the death of the great and good man, whose name stands at the head of this article, will fill many hearts with sorrow and cause many a tear to flow. Just as our last week's issue was going to press, we received the Gospel Herald, which stated that the Elder was at Columbus, prostrated by a severe hemorrhage of the lungs. He was, at the time of his attack, on his way to New York, where he designed spending a week or two, pay a short visit to Boston, and be in Virginia on the 1st of August. We had received a letter from him, saying he would spend some weeks with us, and September and October would be spent in the bounds of the North Carolina Conference. But, alas! the plan of visitation laid out by him, has been broken up, his aims are frustrated, his labors are over, and he has gained his rest much sooner than he anticipated. Perhaps no minister, who lived or is now living in the Christian Church, traveled so extensively as he, and was so generally known. He has been instrumental in the conversion of thousands, has planted many churches, assisted in the ordination of many ministers, and accomplished a vast amount of good in the world.

Truly our heart mourns. A fellow-laborer, a brother beloved, and one who has been to us a father, has fallen. We shall see him no more on earth; but blessed be God, for the hope of meeting all the faithful in heaven. But as a more extended notice of his life and labors will soon appear, we forbear adding more.

Several poems, from different pens, appeared in the public prints touching his death, all of which we would love to lay before our readers, but must forbear, only selecting the following from Miss R. F. Scott:

IS WALTER DEAD?

What startling sound is this I hear?
What wail of sorrow strikes my ear?
  What solemn notes of woe?
Through Zion's host the murmur runs,
From rank to rank in saddest tones
  The mournful accents flow.

Ah! can it be? Our brother dead!
That manly form—that reverend head
  Hid from our sight away?
That earnest, anxious spirit fled
And does earth's cold and narrow bed,
  Contain his wasting clay?

Ah! well may Zion's watchmen weep,
The tower he kept who now may keep,
  So faithfully, so well?
With zealous eye and ready tongue,
He saw and warned of coming wrong,
  And sought all foes to quell

Teacher alike of age and youth,
Firm champion in the cause of truth
  Lover of all his race;
How many hearts will throb with pain,
When his death-knell and funeral strain
  Shall reach their dwelling-place!

Known by the noblest and the best,
From north to south, in east and west,
And loved wherever known.
Grief, like the ocean's heaving surge,
Shall sway the soul, as swells the dirge,
That speaks the loved one gone.

For northern hills have given him fame,
And southern groves have bless'd his name,
An instrument of good;
He made the eastern shores rejoice,
And western wilds have hailed the voice
That waked their solitude,

With tidings of a Saviour's love,
Who left his Father's courts above,
And meekly sojourned here;
That fallen, sinful man might come
Make him their guide, and heaven their home,
And dwell forever there.

But now, that sound is heard no more,
On western plain—or eastern shore;
That form no more is seen,
That pleasant voice is hushed and still,
Those cold remains the coffin fill,
The winding-sheet between.

And yet he lives—the truths he taught
Have not their full fruition wrought;
Eternity alone
Life's varied page shall all unroll,
Revealing many a ransomed soul,
Bright stars in Walter's crown.

CHAPTER XIX.

OPINIONS OF COTEMPORARIES — SOME OF HIS LEADING TRAITS OF CHARACTER.

In bringing to a close this work, to which we have devoted the greater part of a year's earnest labor, we take pleasure in giving the opinions of a few of his cotemporaries; some of whom knew him intimately for nearly a quarter of a century. We give first an extract from a phrenological analysis of his character by Mr. Fowler, one of the editors of the "Phrenological Journal." This may be regarded as a scientific delineation, but it is none the less true. Mr. Fowler says:

"There is a predominance of the motive and mental temperament, both of which are developed in the highest degree. Few persons possess more activity of both body and mind than the subject of these remarks; indeed, he cannot remain passive, and the more he has to do the better he likes it. His thoughts and feelings are particularly clear, vivid, distinct, and sharply defined, and his character marked and peculiar. * * * He is decidedly frank and open-hearted, and shows out all the qualities of his mind and heart, whether good or bad. He is liable to tell all he knows, regardless of consequences, though his cautiousness may render him sufficiently careful to look ahead, and see where he is going and what he is doing. He is generous to a fault, and does not husband his resources. His firmness is *immense*, and his will most powerful. These form the leading features of his character. While he thinks himself in the right he will never give up. He is also decidedly independent and disposed to think and act for himself, and to take the responsibility. He prefers to say and to do that which will command the respect of others, rather than to court popular favor by the sacrifice of his principles. He has strong moral feelings, and a very great and active sense of immortality. Hope is also large, and he always feels sure of success. His sense of reverence for superiors and sacred things is full. Kindness and universal sympathy are prominent characteristics. He has a fair share of imagination, but is a matter-of-fact man rather than poetical. He is no imitator, but his ways and manners are his own. He is mirthful, and apt and quick in repartee.

Mr. Walter is particularly noted for his powers of analysis and description. He is remarkably intuitive, arriving at his conclusions at once, on the spur of the moment. He is fond of argument, and loves to reason; is systematic in his habits, and presents his thoughts in a very clear and effective manner. His language is hardly equal to his wants. He can think even better than he can talk, but when warmed up with his subject, as he generally is, may be truly eloquent."

The following is from the pen of Eld. J. H. Currier, of New York, one of Eld. Walter's most intimate friends and fellow-laborers, and one well known and highly esteemed by his brethren. He writes: "I had an acquaintance with Eld. I. N. Walter over twenty-one years, in which time I cherished the utmost respect and confidence in his Christian virtue. I have been intimate with him in his greatest prosperity and severest trials. I thought few men ever estimated friendship more highly, or were more keenly sensitive to false and traitorous pretensions than he. The cheerful conversation and kind demeanor of a friend were often a better antidote to physical prostration, than the doctor's drugs; and the opposite of course had an opposite effect. At the failure of his health in 1839 and '40, I assisted him in the ministrations of the church in New York City. The physicians despaired of his recovery. I visited him daily and would often find him confined to his bed, with unfavorable symptoms; when one hour's cheerful conversation and sympathetic demeanor would entirely change the aspect of his situation, and he would be able to sit up, and perhaps walk about the room.

I have made many pastoral visits with him; and one thing worthy to be mentioned is, he was *always* religious. I never met him, but the work of grace was his darling theme. In the sick-room he was one of the most discreet ministers I have ever known. There was such a kind, fatherly bearing to the young, and brotherly affection to the middle-aged and the aged, that he always seemed to make a favorable religious impression.

The most familiar and social interviews with

Eld. Walter never tended to weaken, but always to strengthen my spiritual aspirations, and also to confirm my confidence in him as a true Christian."

The following is from Brother J. E. Brush, of New York City, who knew Eld. Walter well and highly appreciated his manly qualities. It sets forth, as the preceding from Brother Currier, Walter as possessing an ardent soul and a wise head, giving executive ability in the practical application of his sympathy toward the suffering, so as not to wound the most sensitive. He says:

"Eld. Walter was very serviceable in visiting the sick; his great experience and excellent tact enabled him to take hold of every case to advantage. Many on sick beds were hopefully converted to God through his instrumentality. Among the number was a cousin of mine, who was a man of unusually strong mind — in every sense of the word, a man of the world and very far from God. Brothers Walter and Simonton visited him a few times and were successful in leading him to the Saviour. On another occasion he accompanied me on a journey of fifty miles to visit my only sister, who in the flower of youth was being prostrated by that fell destroyer, consumption. She had fair prospects in life and many ties to bind her to earth. Under such circumstances it was no slight task to draw her mind to contemplate death with composure. Nevertheless it was successfully accomplished, and she died in the triumphs of faith."

Eld. James Maple writes the following, showing Bro. Walter's firm attachment to, and high estimate of the Christian ministry, and his remarkable powers as a speaker, in which few surpassed him. He says:

"Eld. Walter was, in many respects, a remarkable man; and in studying his character we find much to admire and emulate. I first met him soon after I embraced religion and was deeply impressed with the exalted ideas that inspired his soul, of the responsible and honorable office of the minister of Christ. He seemed to feel that this is not only the most responsible, but also the most honorable office that can be conferred upon mortal man. This sublime thought imparted a dignity and solemn gracefulness to all his words, actions, and intercourse with his fellow-men, that commanded the respect of all with whom he came in contact in the discharge of the varied duties of life. Like Paul, he could say in truth: 'I magnify mine office.' He did not magnify himself, but could say with an ancient minister: 'Unto me, who am less than the least of all saints, is this grace given, that I should preach among the gentiles the unsearchable riches of Christ.' He felt, as I have heard him express, his utter unworthiness for the great office God had called him to fill; yet he also felt that he was an embassador of Christ, entrusted with a message of salvation, entitled to the respect due to an embassador, and to the honor which is appropriate to a messenger from God. These two things were united in the character of Eld. Walter, and they constitute the true dignity of the Christian minister. We may apply to him the language of Cowper:

> 'Simple, grave, sincere;
> In doctrine uncorrupt; in language plain,
> And plain in manner; decent, solemn, chaste,
> And natural in gesture; much impress'd
> Himself, as conscious of his awful charge,
> And anxious mainly that the flock he feeds
> May feel it too; affectionate in look,
> And tender in address, as well becomes
> A messenger of grace to guilty men.'

Such a minister was Walter. All the feelings of his heart seemed to be absorbed in one great desire to magnify his office. This was the ruling passion in his soul. He was as much devoted to this as the miser is to the accumulation of gold, or the enthusiastic student is to the acquisition of knowledge. The desire to make known Christ to a perishing world, and lead sinners to the cross, swallowed up every other feeling of his soul. He lost sight of himself. Personal aggrandizement was forgotten, and he sought not for wealth.

He was free from that most contemptible of all vices in a minister—*affectation.* He was natural in his manner of preaching. He did not indulge in

> 'A silly fond conceit of his fair form,
> And just proportion, fashionable mein,
> And pretty face in the presence of his God.'

"He did not mock his Maker, prostitute his noble office, and, instead of truth,

> 'Displaying his own beauty, starve his flock.'

Walter had a clear and impressive idea of the great end of his mission. He saw and felt deepl the object for which God had called him into the ministry, and he consecrated himself to it with a wonderful self-devotion. He understood his mission to be nothing less than the salvation of souls from the power and slavery of sin. He *saw* and *felt* the sinner's awful danger. This was no idle, careless thought with him, but a living reality. He saw the sinner, as he is revealed in the Bible, a lost, perishing soul. This thrilling thought took a permanent hold on his heart, and awoke the deep feelings of his ardent nature. He longed to turn him from the path of sin, around which flash the lurid lightnings, and over which rolls the awful thunder of justice. It was this consciousness of the sinner's danger and unutterable desire for his salvation, that imparted energy and life to his sermons. This is the secret of his great success in awakening sinners from the the slumbers of sin. Never shall I forget the first sermon that I heard him preach. The memory of it awakens a strong echo in my spirit, and now sends a wild thrill along my nerves and big dew-drops coursing in the furrows along my cheeks. It was at a quarterly meeting. I had never seen him before. He stood before the waiting and anxious multitude a tall, lean man with a large head, with nerves of fire and a tongue of flame. His voice was naturally sweet and clear, and though much speaking in the open air had injured it; yet after awhile it penetrated into the remotest corner of the vast circle where a human being could stand or sit. At first his words were clear but feeble; but all weakness soon gave way and his notes became full and deep, and rang on the ear like the tones of powerful music. Floods of tears burst from his dark eyes, as he painted in glowing language the sinners dreadful danger and the agonies of the lost soul hurled from the presence of God. His frame trembled under the reflection of his own picture, and as his own excitement increased that of his hearers seemed to follow him, till the whole assembly swayed, like a blast-smitten forest, under his magic eloquence. His soul was on fire, and he preached as a dying man to dying men, as though he never should preach again. Saints rejoiced and sinners trembled and wept.

Walter was not a man of doubts. He received the Bible as the undoubted message of God, and with one stroke of his hand swept away all sickly sentimentalism, all craven unbelief. It was all to him as so much of the merest gossamer web that could have crossed his path. He knew nothing of doubt as whence the gospel is, what it is, or wherefore it has its place among men. On all subjects his mind was that of a made-up man. Instead of suspecting that the heaven-born doctrines of the gospel had pretty well done their work, he expected good from nothing else. His only hope was in the gospel, and he enunciated its solemn truths with the unshaken faith of an apostle, that there is power in them to convert the soul. Hence his wonderful success in turning sinners to Christ."

The following brief, interesting paper is from our highly-esteemed, but afflicted friend and brother, Eld. D. F. Ladley, whose acquaintance with the subject of this memoir embraced nearly thirty years, and who shared his entire confidence. He knew Walter well, and loved him as a brother. He writes:

"ELDER WALTER:—With this worthy brother and minister of the gospel I have been acquainted for near thirty years, and have been intimate with him the greater part of this time. And I feel it a privilege, if not a duty I owe to his memory, to state a few things from personal knowledge.

In the Providence of God we were thrown together a great deal; we have traveled and labored in company under various circumstances, in the States of Ohio, Maryland, Virginia, Pennsylvania, New Jersey, and New York. In the log cabin schoolhouse up to the finely-finished chapel; among the rich and poor, white and black, the sick and dying, from the basement to the garret, and in the mansions of the affluent; everywhere I have found him to be Walter, and no one else—a gentleman and a Christian. He was warmly attached to the church of his choice, and was ever ready and able to defend her against her assailants and from any new-fangled doctrine, such as Mormonism, Adventism, Spiritualism, etc. He met them face to face, and nobly and efficiently did he defend the churches from their destructive tendencies. And may it not be said in truth, 'He was set for the defense of the gospel?' which he preached in its simplicity, and hence his great success in winning souls to Christ.

He was a benevolent man, not rich, but always had something to give to the needy. His house was always a home to the minister and others; to this, scores of them can testify. In the spring and summer of 1836, while he was pastor of the church in New York, I spent some four months in that city, and boarding in his house I could easily discover the extensive circle of friends, all of whom were made welcome, and the great run of custom, such as does not pay very well. Yet with him and his good lady all was done without complaining.

But as a minister and pastor he had great power and influence in his congregation. There was a good revival interest when I went there, and this continued during the summer, even in the hottest weather. He attended from five to six meetings every week, preaching three times on the Sabbath; and on almost every Sabbath evening large numbers of penitent seekers of religion were forward for prayer, or rose in the congregation asking the prayers of the church; they having been taught the way of life from the word of God, were induced to consecrate themselves to his service; and once every month there were respectable numbers who united with the church, giving evidence of a change of heart, and followed their Saviour in baptism. This ordinance was administered on the first Sabbath in each month. The church was large and the congregations were large, yet nothing on hand that was considered very special, and at times, the house, which was large, with an extensive gallery, was filled to its utmost capacity. His influence was felt not only in the pulpit and the prayer-meeting, but in his pastoral labors. In these duties he was untiring.

A suitable portion of time was spent in his study and the rest among his congregation in short interviews, with religious conversation and prayer with all who desired it. He was much beloved by his people, of which I had the fullest evidence.

But not only here was his worth somewhat appreciated, but he was extensively known as a gentleman, a Christian, and an orator. He had a critical knowledge of the Scriptures; was a brilliant as well as a profound theologian; second to none in point of usefulness. *His gift* qualified him well for the pastoral relation, of which he gave full proof; but eminently so for the labors and toils of an evangelist, in which he spent the greater part of his public life. He preached to a greater number of people, and through his instrumentality God has converted more sinners than by any one minister in our denomination (and perhaps in any other). Many young preachers rise up and call him blessed—when ready to faint, he kindly took them by the hand, spoke encouragingly to them, some of whom are still bright lights in the world, while others have gone on before him to be with Christ. For those in trouble he had a word of comfort; for the afflicted the precious promises of the Saviour. He was ever ready by day or night to visit and administer to the sorrowing. In the sick-room he was perfectly at home; this I know from many years' observation, *but recently from experience*."

We propose a brief analysis of his character as a Christian and minister of Christ, presenting some of his leading traits; although we must fall very short of giving to those, who knew him not personally, an adequate idea of his noble qualities as a man, a Christian, and a minister.

Elder Walter possessed energy of character. This gave him an inflexibility of will to accomplish what he proposed, if within the limits of reasonable possibility. No obstacle or difficulty, that might lie in the way of carrying out the plans arranged by himself and those with whom he was associated, could for one moment turn him aside or cause him to abandon his efforts, until from the nature of the circumstances they were proven to be impossible or impracticable. This attribute of character led him into a wider field of labor by far, than any minister among us, and to equal, if not to surpass, any living minister of any denomination whatever. This will appear more evident from a review of the preceding pages. From these we learn, that during a ministry of about thirty-two years he traveled a distance sufficient to girdle our globe five times; averaging three thousand one hundred miles annually; and that during the same time he delivered ten thousand and thirteen discourses, making nearly three hundred and thirteen each year. These, with other facts already mentioned, show him to have been a man of great activities and energy of character. No travel too fatiguing, nor sacrifice too great for him to make, so as to meet his numerous and widely-extended engagements.

Another prominent feature of his character was his unwavering attachment to the cause he espoused.

Entering the ministry when very young, and connecting himself with the Christian Church at a time when its numbers were few and its influence comparatively limited, it is but reasonable to suppose that he, with his coadjutors, must have suffered, not only much privation in his arduous labors, but also strong opposition. This was true. The various denominations of Christians, claiming to be sound in the primitive faith, regarded the sentiments of the Christians as innovations upon the teachings of the ancient church, and hence branded them as heterodoxical, placing the seal of excommunication upon those who firmly defended them. And it is well known that no spirit is so intolerant and unrelenting in its opposition to that which it deems heretical, as the spirit arising from religious prejudices and bigotry. Appeals to be heard impartially in defense against the charge of heresy, and remonstrances to its injustice pass alike unheeded with those who set their sentiments up as the true exponent of Christian faith, and to which all must yield a cordial assent and obedience, else suffer the unmitigated charge of heresy, Arianism, or deism. This spirit of intolerance and persecution Brother Walter met with manly dignity, Christian earnestness and unwavering faith in the truth of the sentiments he advocated. He did not tremble for a moment at the fierce denunciations hurled at him, nor yield to the flatteries of those that would win him to their cause. He remained firm to the uncorrupted principles of truth taught by Christ and his apostles, whether sanctioned by councils, synods and assemblies or not. Neither did the uncurbed, wild, visionary speculations of some religious agitators, that gleamed out like an *ignis fatuus*, swerve him from the line of duty. The denunciations or threatenings of the one, and the wild vagaries of the other, alike failed to force, persuade or beguile him from the solid throne-work of religious truth, where, with other noble spirits, he had taken his stand.

Constancy to personal friends, is an exhibition of that nobleness of the heart upon which the memory loves to dwell. Brother Walter possessed this in an eminent degree, and hence drew around him many warm, generous spirits. Did any such need his aid, he was ready, promptly, to fly to their relief, to give counsel and encouragement; and, if the stroke could not be warded off, to receive a part of it himself. Did the vile tongue of slander and detraction assail such, he stood ready, with unchanged confidence, to act and plead in defense of the injured. No foible of a friend could freeze the springs of affection and sympathy, that flowed up from his warm, manly heart.

He was ever ready to lend his influence to promote the interest of those in whom he reposed confidence and who had secured his personal friendship. They knew just where to find him; and that their appeals would not be in vain; and that no reverse of fortune could change his generous bearing toward them.

Brother Walter was a man of strong sympathy—and especially was this manifest toward the poor and unfortunate. The stricken and bleeding heart, though in the depths of poverty and an outcast from the higher and nobler influences that surround the better portion of society, never failed to command his tear of sympathy and words of consolation. Often did the dying penitent, surrounded by the bare walls of his miserable dwelling, listen with eternal interest to the fervent words of prayer, that gushed from his heart and rose from his lips, bearing the dying one to the mercy seat in heaven. To the widow in her loneliness, and to the orphan in its thorny path, he was ever a steadfast friend and counselor. Indeed, the whole world of humanity commanded his sympathies; and the impulses of his heart were in unison with the great heart of God's family on earth. The wail of sorrow, as it arose on the midnight air, whether it came from the halls of wealth and luxury or the hovels of indigence, never fell upon his ear unheeded. The aspirations of youth, struggling to attain a position of usefulness in life, had his sincere approbation and encouragement.

As an orator, Eld. Walter had but few equals. His personal appearance was commanding; his address graceful and winning; his voice full, soft and flowing; his ideas clear and well arranged; his delivery energetic and animated—all these qualities, combined with deep, fervent piety, and a high sense of the imperishable majesty and glory of his calling, and the eternal result of his labors, placed him among the first speakers of his age. He knew well the channels through which the affections of the heart could be reached, and well did he use this knowledge in calling out these affections and guiding them to a higher life. His eloquence, inspired with the divinity of his mission, arrested the attention of the wayward and the prodigal, and drew them from their wanderings to their father's house—the Temple of God. Thousands listened with wrapt delight to his inspiring words, as he spoke of faith in God, of obedience to His divine law, the triumphant victory of the Christian's labors and the unclouded and changeless glories of the immortal life through Christ. A smile of gladness lighted the face of the good man, and the star of hope rose unvailed to his heart of faith, as Walter pointed to the millions of the redeemed gathered to their home in heaven. The tear, the quivering lips, the trembling suppressed sigh of the penitent, in whose bosom the fierce struggle for victory over sin was going on, told the first gleamings of the light of pardon, inspired by the pathetic prayers and counsels of Walter.

But our brother is gone—has passed away. His last days were days of physical suffering, but of mental and spiritual triumph. His sun of life went down undimmed by a single cloud. Amid the gathering gloom of the valley of the shadow of death, he beheld from afar the bright-winged angel of hope, bearing in his hands the palm of victory and the crown of glory; and beyond still, he saw the smiling land of peace and love, where the sun never goes down, nor the presence of God withdrawn; where no cloud dims the soft, calm light that pervades those realms of undying life—the saint's everlasting home. His manly form lies in the silent resting-place of the dead, and the damp earth covers it. Soon the rank roots of the grass shall pierce the moist ground, and weave a green sward above his narrow house. And the wild flower shall bloom there, and send out upon morning's fresh air the incense of its purity and sweetness. And the gentle dews of heaven shall fall there, and the rains that water the earth; ay, and the winds of summer and the storms of winter shall sweep by. And the gentle and the young, and the beautiful and the wise, and the good shall go there, and, pointing to his tomb, shall speak in subdued tones of love of him who sleeps there. Peace be to thy slumbers, brother! Thou shalt not be forgotten; thy name shall live green in the memory of thousands, till heart and flesh shall fail, and we meet in our home in heaven.